THE PATRIARCHAL LINE of TIME,

Discussed in its

TWO ROLLS,

701. L. 11
18

With its

Sabbatical Aspects:

Viz. From *ADAM* to the *FLOOD*, and Reductively to *Noah's Sacrifice* of Rest, and to *Shem-Melchisedec*; And from thence to *Abraham's Receiving the Promise*, being 2083 Years.

Wherein that Great Controversie between the *Hebrew Originals*, and the *Translation* of the *Seventy* is fully debated; The Authority of the *Hebrew Word of God* in the *Old Testament*, and of the *Greek* in the *New*, is Asserted and Recommended to the Faith of all *Christians*; and to the Honorable Study, and Re-searches of the *Pastors* and *Doctors* of the *Gospel*, for the Use of the Churches of *CHRIST*.

By *Beverley*.

EPHES. 4. 11.

And He gave Τὲς, ποιμένας, καὶ διδασκάλους, *Some, Pastors and Doctors*, [as in One]

With Allowance.

Printed for the Author, 1688.

THE

PATRIARCHAL LINE of TIME

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TWO ROLLS.

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By *Cyerley*.

EPHES. 4. 11.

And He gave Teachers and Pastors, [*as in One*]

Yours Substance,

Printed for the Author, 1[illegible]

To the Reader.

THis following Treatise of Patriarchal Time, is design'd principally to carry on the Line of Time, and so goes on in the number of Pages with a former Tract, giving that Line of Time, Emboss'd with its high Epoch and Period; This falls on such an Article as makes it necessary to decide a very great and long Controversie among the most Learned Scripture Commentators and Chronologers, or else, That Sabbatical Idea of the Line of Time, I aim to recommend, cannot be Established; I have therefore set my self with all the Consideration I could possibly summon to so great a Decision; And if I am not deceived, I have found such a Clew of Scripture and Reason through it, as hath much surmounted my own Hopes, when I first undertook it: So as to shew, that the Hebrew Verity is on both these Accounts assur'd beyond denial; I have together with this observ'd many Doctrinal Points, and of great Influence on Practise, especially relating to the Sabbatical Kingdom of our Lord Jesus Christ, that may be grateful to every Reader.

And it is not unworthy of every Christian, that is of any degree of the Nobleness of the Bereans, to know such a disagreement, as is betwixt the Hebrew Word of God, and so Famous a Translation, as that of the Seventy, and thereby also the Elevation, or Value of Scripture Translations in general; and also to have some Notices of the Worlds Time before and after the Flood till Abraham, as I have given; This is no such Matter, as what the Apostle calls unlearned Questions, or endless Genealogies, Endless, not to be defin'd or determin'd; This may and ought to be determin'd, as I hope I have made Evident by the whole of the following Discourse, which I most humbly Commend to the Blessing of the Great Lord and Prince of Sabbatism, Christ Jesus, Blessed for evermore.

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mus under Satans Throne.

The Second Time of the *Beaſts* Continuing State to the *Ta*
with a Note of Sabbatiſm in a Cry from the Golden Altar

# of Sabbatical Time.

erfect Eternity, Gods Eternal } 7000

atism of Creation, to the Sabba- } 5759
rtned 241 years for the Elects }

			A.M.	A.C.
ed in part, and inclusively pro- } Sacrifice of Rest, and to *Shem-* } m.	A	1658	1658	
of *Canan*, the Land of Rest, }	B	425	2083	
ls *Canan*, the Land of Rest, or }	C	430	2513	
lem in Peace and Rest, and so } to his Death.	D	516	3029	
both United in *Ezekiels* Vision } ty Days of bearing *Israels* Sin } ent.	E	390	3419	
lem, during the Forty Days of } he *Jewish* Sabbaths.	F	40	3459	
Prophetical Line, 2300 Even- s reaching the Great Sabbatism.				
o its Complete going forth by } bbaths.	G	75	3534	
e Christian Sabbaths) the Great } k of confirming the Covenant, } Apostles Preaching in *Ephesus*'s }	H	490	4024	37
pagation of the Gospel to All } iism by the Christian Empire, } Christ Jesus, *Rev.* 12. 10. *viz.* } d *Satans* Synagogue Rising in }	I	400	4424	437
s, and Days and a Half during he *Woman*, the *Church* in the *nths*, 1260 Years.				
mpire, the Beast Rising to his } e of Sabbatism in the Care that } State of the Church of *Perga-* }	K	360	4784	797
o the *Turkish* Horsemen looſed, } n Altar of *Incense*, Rev. 9. 14. }	L	360	5144	1157

E
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Wilderneſs, the *Gentiles*, and the *Beaſts Forty Two Months*,

The Firſt Time in the Diviſion of the *Weſtern Empire*, Number 666. till the *Saracenick Locuſts*, with a Note of S None of the Sealed ſhould be Hurt, *Rev.* 9. 4. The State *mus* under Satans Throne.

The Second Time of the *Beaſts* Continuing State to the with a Note of Sabbatiſm in a Cry from the Golden Alta The Continuing Church of *Pergamus*'s State.

The Third Time during the *Beaſts* Continuing State, in pire was ſeized by the *Turks*, till the Reformation Entring *ra*'s State.

From thence to the Fall of the Tenth of the Great City, the *Whore*, and the *Witneſſes* Coming out of *Sackcloth*, the *hometan Woe*, till the Voices of the Everlaſting Goſpel P Paraſceve of the Great Sabbatiſm, The State of the Church o

From thence During the Voices till the Vials Pourin of Judgment on the *Beaſt*. The State of the Church of

From thence During the Vials, till the Fall of *Pagan* the Fulneſs of the *Gentiles* and the *Jews* Converſion, a ſelf: *It is Done*; *It is Done*; The State of the Church Fall of *Babylon* the Great, and the *Beaſt*, and the *Fa Lake*. When Begins

The *Millennial* Sabbatiſm and Kingdom of Chriſt in the *New* The Little Time of *Satan* Looſed, of *Gog* and *Magog*, after certainly Given, poſſibly making up what was wanting in the Coming down of Fire from Heaven, and the Laſt White Throne

The Kingdom of Chriſt Delivered up to Go and God All in All, The Sabbatiſm of ETERNITY.

500 1000

A Scale of Years

onths, 1260 Years.

Empire, the Beaſt Riſing to his ote of Sabbatiſm in the Care that e State of the Church of *Perga-*	K	360	4784	797
to the *Turkiſh* Horſemen looſed, en Altar of *Incenſe*, Rev. 9. 14.	L	360	5144	1157
tate, in which the *Grecian* Em- Entring; The Church of *Thyaty-*	M	360	5504	1517
t City, or the Ten Kings hating *oth*, the Paſſing away of the *Ma-* oſpel Preached ſhall Enter, the hurch of *Sardis* till then.	N	180	5684	1697
Pouring out, or the Execution rch of *Philadelphia*.	O	30	5714	1727
f *Paganiſm*, *Mahometaniſm*, till ſion, and the *New Jeruſalem* it Church of *Philadelphia* in the the *Falſe Prophet* caſt into the	P	45	5759	1772
e *New Jeruſalem*.	Q	1000	6759	2772
, after the Thouſand Years not in the Sixth *Millenary*, to the Throne.	R	241	7000	3013

o God, and the Father,
atiſm or Reſt
Y.

103

1500 2000

A SCRIPTURE-LINE of TIME.

CHAP. III.

A Diſcuſſion upon the Firſt Joynt of the Line of Time; viz. *As it runs through the* Patriarchs *Ages of the firſt Roll, or before the* Flood; *wherein the True Duration, and the Importances of it are conſider'd; Together with the Arguments thence deducible, for the Evincing a* Line *of* Time *to the very End, and to ſuch a* Sabbatic *End, as was in the former Chapters deſcrib'd.*

I Have eſtabliſhed the *Two Pillars* of *Sabbatical* Time; *viz. The Beginning*, and *THE End*, with the Ornamental Engravings, and the ſurprizing Correſpondencies, they bear One to Another: I come now to the Firſt Joynt of the *Line of Time*, as it is given in the Roll of the Firſt *Fathers* before the *Flood*: Now this Portion of the *Line*, the Wiſdom of the Holy Spirit hath thought fit to give in the Brief, but moſt exact Hiſtory of thoſe *Fathers* Lives, abſtracted in general from every thing, but their Lives, their Begetting and their Dying; Except Four of them Adorn'd with Four great Remarks, as we ſhall ſee.

Now this Hiſtory of their Lives, ſo Abſtracted, conſiſts of theſe Three Parts, or Views, which make it moſt exact.

1. The Time of each *Patriarchs Age*, before he Begat that Son, who was to carry the *Patriarchal* Line ſo far onwards, as to the Birth of the ſucceeding *Patriarch* till the *Flood*, and forward towards the *Bleſſed Seed*, and his *Sabbatical Reſtitution*

of All Things; the principal Mark in the Eye, and Aim of this Part, and ſo of all Scripture *Chronology*, as we ſhall find: It is not therefore neceſſary, or ſo much as probably to be ſuppos'd, that the Age of each *Patriarch*, following *Adam*, is given at his Firſt Begotten Son, any more than that *Seth* was *Adam*'s Firſt Begotten; of which we are aſſur'd the contrary: But only, that each *Patriarch* was that Son by whom the *Patriarchal* Line is continued to that *Bleſſed Seed*, although Holy Writ is expreſs in the one, and not in the other. But ſo it is not expreſs concerning *Adam*'s Daughters before *Seth*, nor indeed in this Line mentions his Sons, though on other great Accounts They are before ſpoken of: *Adam* therefore ſeems a Precedent in this whole matter, and *Begetting Sons* and *Daughters*, is reflected not only on the after Time, but the whole Time of the Years before, and after that Son Begotten, as in *Adam*: For ſeeing They were All under that Firſt benedictory Command to be *Fruitful*, to *Multiply*, and to *Repleniſh the Earth*, To keep them long in an Infantile ſtate, either as to Body or Mind were to defeat that Benediction, and to erect upon it a long Age of Child-hood, as well as of Man-hood, whereas that Bleſſing ſhould rather haſten than poſtpone their Virile or Manly ſtate.

Whether there may be an Exception as to *Noah*'s Three Sons, I ſhall not determine, but that He might be either peculiarly interdicted by Providence to beget ſooner, or that all his Children might dye; that his Three Sons, might in a ſuitable Age to the propagation of the World be Born and preſerved from the *Flood*; Becauſe His above all other of the *Patriarchs* Poſterity, *found Grace before God*; Not only in Relation to himſelf, but his *Generations*, *Noah found Grace.*

2. The Time of each *Patriarch*'s Age after ſuch Son begotten is exactly given.

3. Both the Sums before and after ſuch a Generation are with the ſame exactneſs Recollected, and given together, and all this for great Reaſons as we ſhall preſently ſee. And thus this *Patriarchal Chronography*, or Account of Time ſtands.

From

From Adam *to the* Flood.

Adam before He Begat *Seth*,	130 *years.*	After 800.	Total 930.
Seth before *Enos*,	105.	After 807.	Total 912.
Enos before *Cainan*,	90.	After 815.	Total 905.
Cainan before *Mahalaleel*,	70.	After 840.	Total 910.
Mahalaleel before *Jared*,	65.	After 830.	Total 895.
Jared before *Enoch*,	162.	After 800.	Total 962.
Enoch before *Methuselah*,	65.	After 300.	Total 365.
Methuselah before *Lamech*,	187.	After 782.	Total 969.
Lamech before *Noah*,	182.	After 595.	Total 777.
Noah before *Shem, Ham, Jap.*	500.	After 100.	Flood 600.

Summ Total, 1656.

Now this Account of Time is so simple and natural, that It depended wholly on that General Providence that Governs the World, to fix the time of each *Patriarch*'s Life and Death. For *Methuselah*, so long after *Adam*, lived more Years than *Adam* himself; And *Cainan* that begat within five Years with the earliest, lived within two Years as long as *Seth*, that begat not till 105, *Enoch* the most renownedly Holy, and that might have liv'd much longer, liv'd shortest on Earth; For He was *Translated*, yet begat earliest. So that nothing can be collected to make a Rule, either according to Nature or Grace of the earlines or lateness of Begetting or Dying.

But by this so exact Frame of this Joynt of the Line, as there is an ample Prospect of the Longevity or long Life, God so extraordinarily gave in order to a Future World, notwithstanding that Sentence, *In the Day thou Eatest Thou shalt Dye*; So It may be measur'd, how long each *Patriarch* liv'd with another, and the Lines of holy Instruction, that flow'd from *Adam*, and so from one to another, that might secure the *Patriarchal* Family in the Pure Religion and Worship of God.

And although thus much may have great Interest in this Table of Time, Yet there are Three much greater Reasons and higher Ends of this so Accurate *Ichnography* or Scheme of it, in these Three Views:

1. By the First View, or each *Patriarchs* Age before Begetting, there riſes a certain and fixed *Line of Time* from *Adam* to the *Flood*. It is therefore drawn from *Patriarchs* Begetting to *Patriarchs* Begetting, to *Noah*'s Six Hundredth Year; For It is ſo made moſt certain and determinate, which in regard of the Concurrent ſpaces of Life, eſpecially in ſuch a Longevity, could not elſe ſo much as have been divin'd at.

2. By the giving the Second View, *viz.* how long the *Patriarchs* liv'd, each after Begetting till *Noah*'s Six Hundredth Year.

Admirably the Care of God is ſet, as on an Eminence to be taken notice of, in removing theſe Holy Perſonages off this World, er'e They were *ſwept away with the World of Ungodly* by the *Flood*. And with them undoubtedly a like holy Aſſociation of many of the Poſterities of each *Patriarch* were ſo taken care of, though Multitudes alſo might, and too too probably did degenerate with the ſo *Corrupted* Earth, and were deſtroyed with it; As a ſpace therefore to draw them off in, the ſix hundred Years of *Noah*'s Life before the *Flood* are allowed, in which the Collaterals of the *Incorrupted Seed* of theſe Righteous Men might be removed, and even *Noah* himſelf might have an Off-ſpring of about 500 Years, that might by the ordinary way of Dying be in ſafe harbor before it: And of this End of this Joynt of the Line, there is great Care, not only for the In-condecency of ſuch a Judgment to the Goodneſs of God on the *Patriarchs*, but much more for the Symbols ſake; the *Eternal Lake* figur'd by the *Flood*, *Revel.* 20. *ult.*

3. By the Third View, *viz.* the Recollection of each Life, whole and together, is pompouſly, and with great ſhow ſet out; That none of theſe (however) Holy Men attained a full *Thouſand* Years of Life; Though ſome Lifes ſwell'd ſo much above *Nine Hundred*, as if they would mount a *Thouſand*; Yet It was ſaid to them; *Hitherto ſhall ye Come*, and no *further*: Four *Thouſand* in Sacred Record is a number

of

of Perfection, that is not allowed to any Years of Life in *Adam's Apoſtate ſtate*, but reſerved for the *Reſtitution* of the *Second Adam*.

Now this Line of a *Three-fold* Twiſt is not eaſily broken, each Twiſt is ſuch a Guard to another, that you cannot break one without breaking a ſecond: If you violate the number of years before *Begetting*, and thereby marr the certainty of the *Line of Time*, you muſt violate the number of years after *Begetting*, for elſe the Recollection of the whole convinces the wrong, and injuſtice, either of adding, or diminiſhing: If you add to the years after *Begetting*, ſo as to Shipwrack the longeſt Living *Patriarchs* in the Flood, the Number before *Begetting*, and the Recollection of the whole evicts the violation; For ſo many in the Total, and ſo many before *Begetting* will allow but ſo many after *Begetting*, which ſecures that Point alſo; Laſtly, ſo many before, and ſo many after will not ſuffer, that two Integrating Parts, or Parts containing the whole ſhould make a whole greater then themſelves put together: Thus hath Divine Wiſdom, going in its own way, inſenſibly as it were, and not induſtriouſly ſafeguarded this Scheme of Time triangularly, that It cannot by a ſingle Violence be hurt. And it is a great boldneſs to commit not a Firſt, but a ſecond Rape alſo upon ſo Sacred a Figure.

At the end of each *Patriarchs Chronology*, or whole Time ſumm'd up, except *Enoch*, is affixed, He *dyed*, even ſo of *Noah*, though he ſurvived the *Flood* three hundred and fifty Years.

Of this Line thus plainly repreſented, I propoſe Three Heads of Diſcourſe:

1. To argue the True Fixation of this part of the *Line of Time* as to its very Duration.

2. To conſider the moſt Remarkable Importances of it, and its Contributions to the whole Line by its *Sabbatical*, and *Interſabbatical* Notes.

3. To give the Arguments ariſing from both to the evincing a whole Line of Time to the very End, and to ſuch a *Sabbatical* End, as was in the former Chapters deſcribed.

I begin

I begin with the Argument of the True Fixation of this Part of the *Line of Time*, as to its very Duration: And according to what hath been already presented, any one would think it impossible, there should be any Controversie, or that it could be more or less then sixteen hundred fifty six years.

But here arises a Great Prejudice against the *Hebrew Bibles*, that we have at this day, although of an Universal Consent in this Duration, because of an Irreconcilable difference between the *Hebrew*, supposed to be corrupted, and the *Greek Translation*, call'd *THE Seventy*, and supposed to be made, and to continue pure according to the *Original Hebrew*, which *Moses*, inspired by God, wrote.

For *Ptolomeus Philadelphus*, King of *Egypt*, towards 300 years, or 277. (for the certain Time is not agreed among the Learned) before the coming of our Lord Jesus Christ in the Flesh, by the ministration of *seventy Two Seniors of the Jews* call'd for roundness of Number, and brevities sake *THE Seventy*, Supreme Providence so ordering it, undoubtedly as a preparation to the *Calling* of the *Gentiles*, obtained a Translation of the *Old Testament* into the Greek, then the *Imperial Language* of the World, and, most of any, Universally Known.

Now the *Copies* of this *Translation*, or Those Authors who have since written by it, differ among themselves: But according to the Best, and particularly a *French* Writer in a Treatise, Printed at *Paris*, 1687. Entituled *The Antiquity of Times Re-established, and defended against Jews*, and *Modern Chronologists*, hath drawn up the Account by adding to each of the First *Patriarchs* here under written, one hundred of Years.

L'Antiquité Des Tems Rétablie & Defenduë Contre Les Juifs & Les Nouveaux Chronologistes.

Adam before *Seth*,	230.
Seth before *Enos*,	205.
Enos before *Cainan*,	190.
Cainan before *Mahalaleel*,	170.
Mahalaleel before *Jared*,	165.
Enoch before *Methuselah*,	165.

In

In all the other there is no mutation from the *Hebrew*; ſo the ſurmount to the *Hebrew* Bibles is juſt ſix hundred years, and the Total Summ 2256. in place of the *Hebrew* 1656. and herewith agrees *Iſaac Voſſius* out of *Joſephus*, in his Diſcourſe of the *ſeventy Interpreters*, and *of the Age of the World.*

Now although this difference betwixt the *Hebrew*, and the *Septuagint* concerns not the *Line of Time*, as I deduce it from the *Viſion* of *Daniels* 2300 *Ev. Morn.* which chiefly regards the *Accompliſhment of Propheſies*: Yet becauſe It breaks and even wholly diſſolves the *Sabbatical Hypotheſis* or Frame of Time, on which I ſo much relye; I am obliged with all juſt and due Zeal to vindicate, and ſuſtain the Honour of the *Hebrew*, invariable *Bibles*, as *Originals*, and of Divine Verity perfectly at one with It Self, againſt the fluctuating and variable Tranſlation of the *ſeventy*: For though the beſt Books, and wiſeſt Computers agree in the Table now given, yet there are innumerable leſſer Diſſents in this matter, as the Learned very well know, and may be ſeen in the *Prolegomena* or *Apparatus* to *Biſhop Waltons Polyglott Bible*, and in other Authors writing upon this Matter: And which is above all this, the *Tranſlation* is in its own Nature variable, The *Hebrew* under Divine Providence invariable in this matter, as I ſhall by the Aid of that ſuſtain.

The difference is indeed much deeper in the following Roll of *Patriarchs* after the *Flood* to *Abraham*, and upon ſome greater Pretenſions of *Reaſon*, then only the Authority of the *Tranſlation*; but I ſhall not anticipate that, but reſerve it to its proper place, only as the Ballance betwixt the *Hebrew*, and the *Tranſlation* will require it, and for which each Roll is equally concern'd.

That I may then eſtabliſh ſo Fundamental a Point, I muſt premiſe, I look upon it as an unſeaſonable and too laborious an Attempt to tranſcribe here, what hath been ſo largely agitated amongſt men of greateſt Name for Learning, or to ſay more or any thing, where they have ſaid ſo much, or to be able to concert the difference, where they have maintained ſuch diſtances one from another.

To

To offer at ſo Great a Thing upon the Grounds, they have inſiſted on, *viz.* The Monuments of Antiquity, were too Courſe a Vanity, and Immodeſty. But I have much greater Hopes, and think it more agreeable to my purpoſe, to manage this point by nearer, and more Domeſtick Arguments within every thinking mans reach and compaſs; and that may yet end in greater Satisfaction and Aſſurance.

I will therefore Endeavour to make good theſe following Poſitions, which will exhauſt the whole Difficulty.

Poſit. 1. Thus we have greateſt Reaſon in all Cauſes of Competition betwixt the *Hebrew*, and a *Tranſlation* not Divinely Authoris'd, to defer to the *Hebrew* the Authority of being the *Word of God*, and more particularly in this Cauſe of *Patriarchal* Time we are now upon, above any other Cauſe, except juſt parallel.

Poſit. 2. That the *Tranſlation* of the Scripture by thoſe, we call *THE Seventy*, carries no ſuch Characters of Authority, that ſhould oblige us to ſubmit to its Deciſion in any caſe of Controverſie betwixt the *Hebrew*, and it ſelf in General, nor particularly in this Calculation of *Patriarchal* Time, nor to eſteem it Divine.

Argu. 1. As to the firſt of theſe Poſitions, to make it good, I ſhall make Approaches by this Train of Poſtulates, which I have a confident Preſumption, no one will deny me, with whom I have to do, wherein ſhall lye the firſt Argument.

Poſtu. 1. That God by *Moſes* hath given us, as his Word, the Names and Years of each *Patriarch* before his Begetting, after his Begetting, and then in a Collection the whole ſumm till his Death, ſo long as before the *Flood*; no *Copies*, nor *Tranſlations* differ in this.

Poſtu. 2. This ſpeaks a Great Care, and (if it be lawful ſo to ſpeak) a Concern of *Divine Wiſdom*; This *Scheme* ſhould be exact; for elſe ſome one, or two of theſe at leaſt, might have ſuffic'd: Nor can that Guard I have already repreſented, they hereby yield one to another, be poſſibly denyed.

No

No diſſents betwixt the *Hebrew* and the *Greek*, or betwixt *Copies* and *Copies*, bring into doubt, whether a *Line of Time* was not by the Years before *Begetting*, intended to be drawn from *Adam* to the *Flood*; But All preſume it, and argue with ſo much Zeal either way, becauſe It is ſo preſumed, and on All hands allowed. *Poſtulat.* 3.

This *Patriarchal Chronography*, or *Table of Time*, was given by God, becauſe of its Uſefulneſs to his Church when it was given; For what was given ſo ſolemnly is of great Uſe; And by the Apoſtles Doctrine, What was then uſeful to his Church, muſt according to its kind (even the obſolete and aboliſh'd Types in their Adumbrations of Truth) be more uſeful to the Church in the latter ends of the World than in the former; For *the Things that were written afore Time, were written for our Inſtruction, upon whom the Ends of the World are Come.* All centers with ſome great end and deſign on the *Ends of the World*; And what more than *A Line of Time*, when all Time comes to be made up, and its *whole Table* to be preſented at once? *Poſtulat.* 4. 1 Cor. 10. 1. &c.

The *Word of God* muſt needs be the very Senſe of the Holy Spirit, and not only ſo, but thoſe very words on which the Holy Spirit engrav'd its own verity and ſenſe, when It gave them to the ſeveral Writers of his *Word*, muſt be the *Word of God* alſo; So that what Uſe words have to convey Senſe with Truth, with Life, with Majeſty, with Plainneſs, and to beget Apprehenſion, and to make Impreſſion on thoſe who Hear or Read, muſt be own'd and acknowledg'd to thoſe Words, which the Divine Spirit hath choſen; For with relation to words, and not only to ſenſe, the Appoſtle ſaith, *Which things we ſpeak, viz.* the Doctrines, the Truths themſelves, the Senſe of the Divine Spirit, *We ſpeak not in the Words, which Mans Wiſdom, but which the Spirit of God Teaches, comparing ſpiritual things with ſpiritual*, 1 *Cor.* 2. 13. Much more, in this Caſe, where the Words ſuſtain the whole ſenſe. *Poſtulat.* 5.

Poſtulat. 6. It is ageeed on all hands, *Moſes*, aſſiſted by the Divine Spirit, wrote in the *Hebrew Tongue*, and that the *Greek* is but a Tranſlation; The *Hebrew* therefore muſt have the preminence, without ſupreme Reaſon to the contrary, which is not here to be found, as we ſhall ſee.

Poſtulat. 7. Whatever is once the *Word of God* muſt be always his *Word*, ſo far, that It can never but have been his *Word*, though in ſome things the *Diſpenſation* of his *Will* may have been changed: And in *matters of Fact*, what ever hath been ſpoken by Him, muſt be always True: As if He hath ſaid; *Adam* and *Seth*, &c. *lived* ſo long before they *Begat*, and ſo long after, and then *dyed*, and the whole was ſo many Years; It was and is always ſo, and no different thing can be ſo, and the very Words in which He ſaid ſo, muſt be always His Words, and no other can be ſo, except in the ſame manner as He did *Moſes*, He hath by his Spirit inſtructed any Perſon or Perſons to write the ſame Thing in other Words importing the ſame Senſe, and in Words of equal value to the firſt words.

Poſtulat. 8. A *Tranſlation* therefore of any Words of God into other Words, undoubtedly muſt be the *Word of God*, by importing always the ſame Senſe and no other, but that which His Words imported: And wherever Words can excell, the very Words God dictated, muſt have the Preference, except God hath as immediately dictated other Words to convey the ſame ſenſe, or fitted the ſenſe and the words to ſome farther purpoſe He hath for them, and ſuperadded to them, but never contradicting what he hath ſaid before; One He hath Power to do, and He Only, and none beſides Him hath Power to do it: The other he cannot do; 2 *Tim.* 2. 13. For *He cannot deny Himſelf:* From hence it neceſſarily follows, a *Tranſlation* muſt, as to the Senſe, be inſtituted by the Original in Relation to Senſe, and as to the Words, they muſt come under the Original Words, uſed by God by Imitation, and as near approach to their Excellency, as the ordinary Aſſiſtances of God enable Men to, and yet muſt acknowledge themſelves beneath the value of the Words of Divine Inſpiration:

tion: If not thus; The *Tranſlation* muſt vouch for It ſelf *Divine Inſpiration*, both as to ſuperadded Senſe, or, as to Words of equal, much more of excelling Vertue: The *Greek* therefore, or *Tranſlation* without Credentials of Inſpiration, muſt for both its Senſe and Words be under the controul of ſome *Hebrew* Original every where: And ſo here.

There is no Point of greater Acknowledgment, or more *Poſtn.* 9. univerſal Conſent among thoſe who Reverence Scripture, than the Care and Providence of God in preſerving *his Word* Pure and Uncorrupt in all things, that He hath taken Care in, That They ſhould be known to his Servants, as he hath in this, even in the *Patriarchal Line of Time*. For as in all Points of natural Knowledge, and Reaſon, our Great Security is the Veracity and Goodneſs of God in making and conſerving our Faculties true; even ſo is the Veracity and Goodneſs of God moſt glorious in preſerving to us his incorrupt *Word*, that He hath given us, upon which he hath ſet ſuch an Impreſs and Character of Himſelf, or of his Veracity, as he hath done in this the *Patriarchal Line* before the *Flood*. For though It is not of thoſe Points that are neceſſary to Salvation, yet it argues it to be more neceſſary to be known then we may be aware of, for that God hath (however it may be leſs Noble in our Eſteem, yet) *ſupplyed it with more abundant Honour*, in going over it once, and again, and a third Time, as hath been ſeen; what Reaſon therefore is there to believe his Providence hath preſerved both the Word and Senſe of it in the *Original Hebrew*!

In Things that are but once given, there is yet no leſs *Poſt.* 10. Truth, and a greater Conſiſtency, as in an indiviſible Point: for things that are more than *once ſpoken*, though they ſeem better ſecur'd becauſe they are preſerved in every Place where we find them, yet they are every Time repeated to the ſeveral purpoſes, and Aims of the Divine Spirit in every ſuch Repetition, and ſo have ſomething ſuperadded, and ſometimes with ſome variation from their firſt Deſignation, which the All-ſeeing and All-True Spirit hath undoubted

Right over its own *Oracles to do*; ſo that being aſſur'd, the Divine Spirit does it, there is no place for *Atheiſtic Teeth* to faſten, that many Scriptures of the *Old Teſtament* are led from their firſt ſcituation, at ſo Holy, wiſe, and veracious a Diſpoſe, the ſupreme Scope being always Holineſs, and Truth: But in Things only *once ſpoken*, If they are not preſerved in their True Senſe, *The Word of God* is loſt; and if they are preſerved in their Senſe in a *Tranſlation*, yet becauſe, the Words themſelves are abſolutely neceſſary to authorize the matter of Fact; there is a loſs ſo far of the Word of God in the loſs of thoſe very words, inſpir'd by God: And the Authority of them can no way be repair'd by a *Tranſlation*, except that *Tranſlation* were inſpir'd immediately by God Himſelf, as we deny that we can have any Reaſon to believe, the *Septuagint Tranſlation* was. And therefore becauſe of that Care of God, we have Reaſon to believe over his Word in a Point ſo curiouſly and critically defin'd above our Knowledge of its momentarineſs, we are obliged to defer to the *Hebrew Bibles* the Honour, Authority, and Obedience due to his Word, and to receive the Accounts of Time in it, as preſerved by him in thoſe very words of the *Hebrew*, wherein his word was at firſt written; and which only can decide in this difference betwixt them and a Tranſlation, which we have no credible Account of as inſpir'd by God; ſo that if we have not the Original *Hebrew*, we have not the Word of God in this matter, which is againſt this Poſtulate.

Poſt. II. What is conveyed to us without any Variation, or *Diviſion* of *Lip* concerning number, carries more appearance of *the Word of God*, then what comes under Diverſity of Accounts; For though the ſame Thing may fall out to the *Word of God* to have ſome variety of Readings in Caſes that may be otherwiſe cleared; yet there is more evidence and open appearance of a Divine Deciſion, when a Controverſie ariſes that can no way be determin'd, but by the very words themſelves; that the Language Original to his *Word* is uniform with it ſelf, and that the *Tranſlation* hath not that Uniformity. But this

this I am ſatisfied in the only mention of having before laid down what is Eſſential in this Argument, and on which we may ſafely build; Although the Providence of God deſerves its due Remark and Eſteem, that hath added this to thoſe more Eſſential Arguments: For if there had been diverſity in the *Hebrew*, It would have been hard or impoſſible to reconcile where the very Letter of Scripture in one only ſingle place bears the whole weight of Senſe, and *Reaſon* or *Analogy* of *Faith* can do ſo little.

The Amount then of this firſt Argument drawn together is this. Seeing there is a Divine *Table of Time* from *Adam* to the *Flood*, given with ſo great Solemnity, and not as a meer Incidence of *Scripture Hiſtory*, It muſt be of great Uſe to the very ends of the World, according to the Apoſtles Doctrine; And ſeeing It was undoubtedly given originally in the *Hebrew*, and that no Credentials of an *Inſpired Tranſlation* are to be found; It is therefore by Supreme Providence of God over his Word preſerved to his Church to this Day in that *Original Hebrew*, as in an *Ark of Teſtimony*.

Argu. 2. I Argue farther for the *Hebrew* of the *Old Teſtament* preſerved pure, and in the Authority of the Word of God, againſt and above any *Tranſlation* thus. The *Jews*, or *Hebrews*, deſcended from *Abraham* THE *HEBREW*, whoſe proper Language is the *Hebrew*, are the peculiar Keepers, and Depoſitaries, or Truſtees of the *Old Teſtament*. Therefore It being once given to them in their own Language; In that Language that is their own Language, and in which it was given, It is moſt reaſonably preſerved in its Authority, by Supreme Providence. Gen. 14. 13

Now this was their peculiar Privilege to be thus entruſted, as they were the *People of God*. For ſo the Appoſtle witneſſes: Their principal or chief Advantage was, That *unto Them were committed the Oracles of God.* Rom. 3. 2.

I know It will be immediately Objected: They have forfeited by their *Unbelief* the privilege of being *God's People*, and all the appendant Privileges with it, and are rejected from all

But

But I anſwer according to all the Scripture of the *New Teſtament*; They are not rejected, but only ſuſpended: The Apoſtle hath ſet a μὴ γένοιτο a *God forbid* to their Rejection or thruſting away. Their deſcent from *Abraham*, the *Friend of God* continues ſtill, and they maintain that Deſcendency and Linage, in which ſhall riſe again the Enjoyment of all thoſe Privileges, upon which there hath been ſo long a Sequeſtration without cutting off the fundamental Right: Chriſt, who is *God over all, bleſſed for ever*, is of them; and is ſtill the *holy Root*, and *Firſt Fruits* of thoſe *Branches*, of that *Lump*: And though ſo many, not only Perſons, but Ages, are not accounted *Iſrael*; Yet their very natural Generation maintains that Linage, in which ſhall appear what the Apoſtle hath ſaid; *That the Gifts and Callings of God are without Repentance*; *That they are beloved for the Father's ſake*; A Poſterity of them ſhall be *Holy* by the vertue of that *holy Root* and *firſt Fruits*. There ſhall be a * *Re-aſſumption* againſt the * *Caſting away* of ſo many Intermedious Deſcendents, and a * *Filling up* againſt their * *Failure* before the End: The unfathomable Counſel and Knowledge of God, coming upon their Sin, ſuſpended the Entail without cutting it off; That the *Gentiles* might have Room, as the *Church* and *People of God*, for at that Time they could not be ſo Both together; On which Account the Apoſtle ſays, *Their caſting away was the Reconciling the World*, and their *Failure* the *Riches of the Gentiles*: But when ever their *Fulneſs* accumulates on the *Fulneſs* of the *Gentiles*; There ſhall be *Life from the Dead*; That Great *Firſt Reſurrection*; Which could not be in the firſt Times of the Goſpel: He that hath *Seaſons in his own Power* had otherwiſe determin'd: The *Branches* therefore *cut out of the wild Olive*, are ſurrogated into their empty ſpaces upon their Unbelief; But God is able to *graft them in again*, aud They ſhall before the End, with a MUCH MORE, *be grafted into their own Olive*. Then all *Iſrael*, or *Iſrael* in a full Body *ſhall be Saved*; And then all theſe Privileges ſhall return upon Them.

μὴ γένοιτο. Rom. 11. 1.

Chap. 9. 5. Ch. 11. 17.

πρὸς λῆψις. ἀποβολὴ. πλήρωμα. ἥττημα.

Chap. 11. throughout

This

This therefore of the *Old Teſtament* preſerved pure, and in their own Language, being of the ſame Nature with their Deſcent from *Abraham* THE *HEBREW*; It can no more be taken from them than that can be: But yet they are ſuſpended from the Priviledge, the True Spiritual Priviledge.

For in the Reading of the *Old Teſtament* and of *Moſes*, *this Veil* of Types and Ceremonies *done away* from *Moſes* his *Face* by *Chriſt*, (they being all Fulfilled in Chriſt,) is yet fallen down on their *Hearts*, as the Apoſtle doubles upon them, to ſhew the long continuance of it, to *this Day*, even to *this Day*. 2 Cor. 3. throughout

But yet ſtill it is moſt clear from this Scripture, They have the *Old Teſtament*, and they have *Moſes to this day, even to this day*. And they have Both, not in a *Tranſlation*, which they Averſate, They have Both in a ſincere *Original*, and not Corrupted; Elſe a *Veil* and a worſe *Veil*, than that of *Types* would be on *Moſes his Face* ſtill, from the Time of that Corruption, which might excuſe their *Unbelief*.

And particularly in this very *Table of Time* we are upon, the Corruption (if it were indeed a Corruption,) were of great moment to excuſe their *Unbelief*, for as the before named *French Author*, and others the Patrons of the *Septuagint*, aſſert according to the Univerſal Conſent of the *Jews* before the Deſtruction of *Jeruſalem*, and of *Chriſtians* in the firſt Times; The Appearance of *Meſſiah* was to be in the *Sixth Millenary* of the World.

Now the *Septuagintal* Accounts, by adding about fifteen hundred Years to this, and the following Roll of *Patriarchs* above the *Hebrew*, make the Time of our *Lord's Coming* in the *Fleſh* to be indeed in that *Sixth Millenary* Current, and near ſpent; But the *Jews*, after the Deſtruction of *Jeruſalem* by the *Romans*, and ſo of the *Temple*, and therewith the univerſality of the *Old Teſtament-Copies* periſhing, took the advantage, as is ſuppos'd, to corrupt all the few ſurviving *Copies*, and by Abridging the whole *Patriarchal Line*, violently turn'd back the Wheel of Time, near fifteen hundred *Ages*, by

by which, *It had gone down*, and ſet the *Fourth Millenary* ending, at the *Coming of our Lord*, where indeed the *ſixth* Current ſhould have ſtood, as a neceſſary ſhelter to their *Unbelief* in the True *Meſſiah*, who came in the *Full Time* of the *ſixth Millenary*, and before *Jeruſalem* deſtroy'd, which Time ſome malicious *Jews*, made as I ſay, but the *Fourth*, and ſo gave two thouſand Years ſcope of expecting *Meſſiah*.

Now I Argue; Indeed if Things are thus, the *Jews* cannot Read the *Old Teſtament*, or *Moſes*, but under a *Tranſlation* of no Evidences from God, which they refuſe, or under the vizor, diſguiſe, and maſque of ſo foul a Corruption as this would be, of ſetting down the *Fourth* Millenary for the *ſixth*, compar'd with the aforeſaid Univerſal Conſent of *Chriſts Coming* in the *ſixth* Millenary.

Or laying aſide that *Tradition*, if of incertain Authority, It is yet very bad. For if the preſent time were the *eighth* Millenary ſo far ſpent, as it muſt be, if we all along forſake the *Hebrew*, when would be the *Laſt Times* for *Meſſiahs coming*, and He not yet Come? which would even Convince the moſt obſtinate *Jew*, if he found it ſo in his own *Moſes*, and *Old Teſtament*; From the time therefore of that Corruption, the *Jews* are near two thouſand Years deceived by the *Moſes* and the *Old Teſtament* They Have; Moſt contrary to the Apoſtles Aſſertion of their *reading* *Moſes* and the *Old Teſtament*; which on this Suppoſition, They have not in ſo great a Point of Time, a Point of ſo great weight truly to *read*; For there is no Evidence, They are obliged by God to the *Tranſlation*, and if Things are thus! a True *Original* they have not. But indeed their grand Miſtake in point of Time, as alſo of the Chriſtians of the Firſt Time, and ſo continuing is their Confuſion of the *Coming of Meſſiah in Humiliation and in Glory*: For He was both to Come in the End of the Fourth Millenary, in *Humiliation* as He did, and as the *Jews*, were not the *Veil* on their own *Hearts*, and not on *Moſes his Face* might ſee in the *Moſes* and *Old Teſtament* they have; As alſo in the *Sixth* Millenary towards its End, He ſhall Come in his *Glory*.

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when They ſhall *ſee*, and *Mourn over Him, whom They have pierced, and Turn to the Lord*, and *the Veil ſhall be taken away*, as *Both Teſtaments* declare.

For as the Apoſtles *Prophecy* hath in the *Veil* on *their Hearts* to *this Day*, been even to Amazement fulfill'd; Even ſo ſhall the laſt part of the *Prophecy* of its *Turning to the Lord*, and the *Vail taken away* (The *Face of Chriſt* being then *uncovered in Glory*) be to Admiration and Raviſhment fulfill'd alſo; When in that very *Moſes*, and that *Old Teſtament*, which They have by ſo long a Traduction had in their hands, over which they have had ſo great a Jealouſie to preſerve them pure, They ſhall find the long *Blindneſs*, under which They and their Progenitors ſince Chriſt have been. And God hath ſo preſerv'd pure to them this *Moſes* and *Teſtament*, that They might have been all along, and may then be fully convin'd by it, and find; The *Veil* was long *done away* from *Moſes* by *Chriſt*, and hath ever ſince layn on *their Hearts*. They ſhall then find in the *Old Teſtament* the *New* Riſing to them, and Both conſpiring in one: The Language of *Japheth* ſhall then be ſpoke in the *Tents of Shem* moſt Illuſtriouſly; Even the *Greek New Teſtament* with the *Hebrew Old Teſtament*: Even as the σύσσωμα the united *Body* of the *Jews* and *Gentiles*, ſhall paſs and re-paſs into Both: For which purpoſe the Holy Records are by the never ſleeping Eye preſerved in Both the *Hebrew* and the *Greek*, but with this Deference to the *Hebrew*, The laſt *High-Sounding Praiſes*, uſhering in the *New Jeruſalem* are *Halelujahs*, Univerſal and Repeated *Halelujahs* in the Pure *Hebrew*, *Revel.* 19. 1. 3. 4, 5, 6. On all which laid together, I conclude, the *Inſpired Hebrew Original* is preſerved by God to this *Day* to the *Jews*, and ſhall be of great Uſe to their *Calling* and *Converſion*, according to the Honour God gives *to his Word above all his Name.*

The very Conſideration of Times themſelves, as given in Scripture does exceedingly ſway to the *Hebrew*, rather than to the *Septuagint*, whether taken *Myſtically*, *Plainly*, and *Litterally*, or *Prophetically*. Take them *Myſtically*, and the *Pſalm* *Argu.* 3.

Pſal. 90. of *Moſes* the *Man of God*, who diſtributed the *Creation* into *Six Days Works* before the *Sabbath*, therein immediately Inſtructed by God, and his Parallel of a *thouſand Years* and a *Day*, caſts a Glance of ſuch a *Cabala*, or *Tradition*, as of *Six Millenaries* preceeding a *Seventh*, or *Sabbatical Thouſand*, and from thence It is probable, It became ſo Univerſal among the *Jews*; It is true, the main Intention is the Aggrandizing God's Eternity, and thereby not only a *Day* but a *Watch* in *the Night* is added to that Aggrandizement, although even the dark Night before the *Coming* of *Meſſiah* was as the *four Watches* of the *Night*, or *four thouſand* Years. But this *Cabala* is carry'd much farther by the Apoſtle *Peter*, Turning it both ways. *One Day with the Lord is as a thouſand Years*, and
2 Pet. 3. a *thouſand Years as one Day*. And Both the Holy Writers are looking from the *Firſt Creation* to the *New Creation*, as the latter end of that *Pſalm*, and the Apoſtle *Peter*'s Diſcourſe more fully and plainly Imports: The Apoſtle *Paul*, as hath
Heb. c. 4. been before urg'd, leads us through *ſeveral Sabbatiſms* to one great *Revolutionary Sabbatiſm*, *that remains to the People of God*, parallel to the *Seventh Day*; And what can that be, but the great Sabbatiſm or Seventh *Millenary* of the World?

But let us conſider the Real ſpaces of Time plainly, or litterally given, and Prophetically given, according to the *Hebrew*, and we find from the *Firſt perfect Creation*, (as I draw the Line of Time, *Numeris Numeratis*, or in expreſs Numbers) *Six Millenaries* almoſt complete from the *Firſt perfect Creation* and *Sabbatiſm* to the Time of *Reſt*, *Peace* and *Bleſſedneſs*, in a *Seventh Sabbatic Millenary*, which cannot but be a great Confirmation of the *Hebrew* Accounts of Time againſt the *Septuagintal* to thoſe that heed them.

Laſtly, when we Compute from the *Firſt Creation*, to its *Sabbatiſm*, and Promiſe of the *Bleſſed Seed* after the Fall to the *Cataracts* of *Heaven opened*, and the *Lake of the Flood*, into which the old World ſunk, along the *Apoſtaſie* of the *Sons of God*, *going into the Daughters of Men*; and then Account from the *Reſurrection*; and its *Firſt Day Sabbatiſm* along the

Apo-

Apoſtaſie of the *Chriſtian* Church to the *Cataracts* or Vials from *Heaven*, and the Lake of Fire, as *Peter* and the *Revelation* expreſs it, and we ſhall find the Time Parallel witnin half an Age; The Firſt to the *Flood*, *ſixteen hundred fifty ſix Years*; the latter from the *Reſurrection* abating thirty four Years of of our Lord's being on Earth, is 1694, *viz.* to the very pouring out the *Firſt Vial*; When the Judgment on the *Heavens* and *Earth* that now are, enter and end in an Univerſal Conflagration: All this Account juſtifies the *Hebrew* Accounts.

I come now to the ſecond Poſition; *viz.* That the *Tranſlation* of the Scripture by Thoſe, we call THE SEVENTY, carries no ſuch Characters of Authority, that ſhould oblige us to ſubmit to its Deciſion in any caſe of Controverſie, betwixt the HEBREW, and it ſelf in general, nor particularly in this Calculation of *Patriarchal Time*, nor to eſteem it *Divine*. *Poſit.* 2.

For the making out this Poſition in the proof of it, I ſhall offer theſe three Things to Conſideration.

1. That It being a very Great Thing to *Tranſlate*, what was firſt *Divinely Inſpir'd*, ſo as to make it an *Original*, or Equal to it; there muſt be great Proof, that ſuch *Tranſlation* was Diuinely Inſpir'd, ſo as the *Original* was, and the Proofs muſt be peculiar in their kind.

2. That there is no ſuch proof of the *Tranſlation* of the *Seventy*, that the Tranſlators were *Divinely Inſpir'd*.

3. That the High Eſteem of the *Seventy*'s *Tranſlation* aroſe from Cauſes very extraneous to *Divine Inſpiration*.

Conſid. 1. Conſider how Great a Thing it muſt be to Tranſferr the Senſe of the Divine Spirit out of the Words, He had exactly *Number'd*, *Weigh'd*, and *Meaſur'd* for it, into other Words, (the firſt *Original* Words being Antiquated, and made out of Date) that may hold the ſame *Weight*, *Number*, and *Meaſure*, and ſerve all the Intents, Purpoſes, Ends, and Uſes of the *Holy Spirit*, even as the former did: Who can do This but by the immediate Superintendency of the *Di-*

vine Spirit, even as It reſted on the *Prophets*, the *Holy*, and *Inſpired Writers* of Old? We know how difficult it is to Tranſlate a Humane Author of great Senſe and Eloquence, without loſing the Senſe, or Grace of the Compoſure; Although the Mind and Underſtanding of the Tranſlator be equal to the Authors, Yet to comport with his exact Senſe, and Air of Diſcourſe, is very hardly poſſible; But who can Trace the *Divine Spirit*, or *ſpeak like him*, except *immediately Inſpir'd* by Himſelf? Eſpecially, when we conſider the *Spirit of God* hath, as was before obſerv'd, depoſited Secret Treaſures of Truth beyond what *Eye had ſeen*, or *Ear heard*, or *had entred into the Heart of man* to conceive of, before He brought them forth Himſelf out of many *Scriptures* of the *Old Teſtament*, ſo, as appears by ſundry Quotations in the *New*, and may be moſt particularly obſerv'd in that out of *Pſal.* 40. 6. *My Ears haſt thou Bored, or prepar'd*, which applied to the *Sacrifice* Chriſt offered of Himſelf, is rendred *Heb.* 10. *v.* 5. by the *Spirit of God Himſelf*; *A Body haſt thou prepar'd me*, as for a *Sacrifice*; Taken not out of the *Septuagint*, which by *Jeroms Tranſlation* of, and other *Annotations* on the *Pſalms* in that 70 *Tranſlation*, appears to have been by them Render'd, *Ears*; and not *BODY*; ſo that the *Septuagint* was Reform'd to that place in the *Hebrews*, as Quoted by the Apoſt. and the Apoſtle did not conform to the *Septuagint*; but *moved by the Holy Ghoſt*, who beſt knew his own full purpoſe in the *Pſalm*, ſo Tranſlated, and Apply'd in that Epiſtle to the *Hebrews*. And undoubtedly, there are many more ſuch Inſtances, and It may be, the moſt that are ſuppoſed to be Quotations out of the *Septuagint* in the *New Teſtament*, are the *Septuagint* Reform'd after by *Chriſtians*, in pious Zeal, according to the *New Teſtament*. By which It appears how impoſſible It would be to Tranſlate the Writings of the *Divine Spirit* without his *Immediate Inſpiration* to the Elevation of his Full Senſe.

It may be Objected, how then can any *Tranſlations* of Scripture by *General*, and not *Immediate Aſſiſtance of the Divine*

vine Spirit be allow'd, or of what Uſe can they be, when they can neither reach the Senſe nor Words of the *Original?* They are rather Preſumptions and *Violations* of the *Sacred Text*, than *Tranſlations.*

I Anſwer; Not ſo: They may be yet of great Uſe; For by the *General Aſſiſtances* of the *Holy Spirit*, The bulk of Divine Truth, and much of the very Force of the *Spirits own Words* ſtrike through the *Tranſlation* as Rays from the *Original:* And ſtill the *Original* being preſerv'd alſo; There are continual Re-ſearches by it into the higher Springs and Fountains of Truth; And daily more and more Light is added, and ſhall be till there be a Full Manifeſtation of all, in Preparation to the *Glorious State* of the *New Jeruſalem*; Which no Humane *Tranſlation* can bear up without the very *Original.* In the mean time God hath appointed a *Miniſtry*, and hath continually ſtirred up Eminent Perſons in it to enquire into theſe *Originals*, and by various Offers and Attempts to bring forth that Great Light, that is now in the World, and yet the *Light of one Day* ſhall before *the End* be as the *Light of ſeven.* To which *marvellous Light*, *Inſpired Records*, *Inſpired*, not only in the main Senſe, but in the very Words, can alone Miniſter, and ſhall be Honour'd to Miniſter.

But farther to *Tranſlate* the whole Body of the *Old Teſtament*, ſo as to remove the *Divine* Authority from the *Original* to the *Tranſlation*, is to draw off the *Shecinah*, or *Glory* of the *Divine Preſence*, and its *Cloud* of Protection from the Obſolete *Original*, and to ſettle it on the *Tranſlation*; Now this cannot be once expected, but where *Divine Inſpiration* hath, as immediately conducted the *Tranſlation*, as It did the *Original:* For *where the Spirit of the Lord is*, There only is *Liberty*, and the *Vail* of Humane Blindneſs remov'd; and *where the Spirit of the Lord is*, There only is the *Glory.* And if the Divine Preſence did not thus guard his Word in the *Originals*, as a *Pilar* of *Cloud*, and of *Fire*, how ſoon would They be loſt in this *Wilderneſs*; we ſee what variety of *Tranſlations* there have been, and though all of Uſe, yet none have been

been a *Canon Sealed* but the *Original*; And how have *Tranſlations* varied among themſelves, have been more or leſs perfect, more or leſs eſteemed in various Ages and Times! and ſo hath befallen to the very *Septuagintal Tranſlation.* But the *Original Word of God* is *for ever ſettled in Heaven*, and ſtandeth alike Supreme from *Generation* to *Generation* a particular Divine Preſence, being always with it, and preſerving it in its own *Superiour Orb.*

But if we ſhould allow the *Septuagint* ſuch a *Divinely Inſpired Tranſlation*, what Proof and Evidence muſt It give of it ſelf, or indeed would the nature of the thing bear? For a *Tranſlation* can no way as a *Tranſlation* be tryed Intrinſically, or by its inward Worth, either of Senſe or Words; For the Excellency of the *Original* Senſe and Language being Transfus'd into it, gives its Value and Authority; And tho' It be not an exact and ſincere *Tranſlation* throughout, although It hath not any where the full Excellency and Adequate Perfection, either of the Divine Senſe or Words, as a *Divinely Inſpired Tranſlation* would have; Yet if it be but a *Humane Tranſlation* diligently deriv'd from, and compar'd with the *Original*, how great an Excellency, both of Matter and Words, will ſpring from the *Original* into the *Tranſlation*, which will indeed give the *Tranſlation* ſuch Excellency, as will prove a *Divine Original*, and yet not prove a *Divinely Inſpir'd Tranſlation.* Although therefore the *Septuagint* have an Excellency and *Divineneſs* in both Matter and Words, incomparably beyond any *Tranſlated* Writing in the World, Yet that is owing to its *Original*, and It may yet be not a *Divinely Inſpird Tranſlation*, in which the Mind may Acquieſce and be ſecure, It hath that *perfect Word of God, purified ſeven times* in any part, and much leſs in any Controverſal Point, if it have not the *Original* in view, and Miniſterially offered to it; For though every Perſon unskilful in the *Original* Language cannot try Himſelf; Yet by a *Learned Miniſtry* every one who deſires it may have great Advantages of that *Original*; God therfore did take Care the *Chriſtian Church*, while

while it was ſo unskilful in the *Hebrew Original* of the *Old Teſtament*, yet had the *Original Greek* of the *New*, in which there was more Univerſal Skill, and a *Tranſlation* of the *Old* into the ſame *Greek* Language, that was of great Help and Uſe, though not as the *Original*, or as a *Divinely Inſpir'd Tranſlation*, which where we have it in the *New Teſtament*, carrys Things beyond the bark of Letter into a Spiritual Meaning out of all reach, but of that *Infinite Spirit* that gave it; even as all *Tranſlations* Excel, that moſt hit the Author's Mind and Mien of Phraſe, ſo muſt that *Tranſlation* Excel all others which thus reaches the Mind of *the Spirit*, by its own *Inſpiration*, *viz.* in ſuch places of the *Old Teſtament* as we find *Interpreted* in the *New*.

But yet this doth not abate from the Uſe and Excellency of *Humane Tranſlations*; The Word of God is in all things neceſſary to Salvation plain and clear, and *Tranſlations* under the ordinary Aſſiſtance of the *Divine Spirit*, may take that abſolutely neceſſarily Senſe to Salvation all along, and what is wanting in the *Old Teſtament* is ſupplied in the *New*, to be eaſilier Tranſlated, and Both *Teſtaments* ſhall be yet more fully expounded, when the *Fulneſs of the Gentiles* ſhall *Come in*, and *All Iſrael ſhall be Saved*: Till then in nothing is the *Divine Original* more neceſſary than in ſuch a Controverſie, as this of the *Patriarcal* Time; Here the very *Original*, or a *Tranſlation* Inſpired equally to it, can alone Decide, and ſuch we have not, and therefore muſt reſt in the *Original*.

From what hath been ſpoken, It is evident, a *Tranſlation* cannot have thoſe intrinſic Evidences of its being from God immediately, as It is a *Tranſlation*, as an *Original* may have, as it is an *Original*; becauſe whatever may be Great in a *Tranſlation*, is due to the *Original*, For each Tranſlation, although not *immediately inſpir'd*, may have Great portions of Excellency deriv'd to it from the *Original*, and yet not the ſupreme Excellency of the *Original*; and generally and univerſally, It may have the Truth of the *Original*, and yet not every where certainly and infallibly ſo; eſpecially in ſuch a controver-

troverſie as we are now upon, *viz.* Of numbers of Years, and thoſe but once given. And further, we cannot be aſſur'd of the ſame Care of Providence, that ſettles his word in Heaven, over a *Tranſlation*, as over an *Original*; ſo that though It was at firſt according to the *Original* Truth, It may not be ſo now, eſpecially when we have a Book generally to be had, that is in the ſame Language God gave his word in, and ſo much the ſame in the bulk of Things, as the *Septuagint* and the *Original* are. Except therefore we had peculiar proof, that this *Tranſlation* was immediately from God, external to the very *Tranſlation* it ſelf, we have much more Reaſon to confide in the *Hebrew*, then in the *Tranſlation*. Now what that proof is, and that we want it, I undertake in the ſecond Conſideration.

Conſid. 2. The Teſtimony, that would be of Value for the *Tranſlation* of the *Seventy*, as from God, muſt be ſuch as All great and momentous Matters of Fact (as this of *Tranſlating* the *Old Teſtament* into the *Greek Language* out of the *Hebrew* muſt be) require, *viz.* A particular *Hiſtorical Record*; and ſeeing It is in ſo great a Matter relating to *Divine Inſpiration*, It muſt be of *Divine Inſpiration* alſo it ſelf, that it might aſſure to all Ages the *Hand of the Lord* upon, or the *Word of the Lord* coming to the *Tranſlators*, which Hiſtorical Record, muſt have been Publiſhed, and receiv'd as *Scripture*, by the *Church of God* among the *Jews* at the ſame Time, and own'd by *Chriſt*, and the *Apoſtles*, and by them conſign'd to after Ages: Hereby It would have appear'd, that God had by them choſen to expreſs his Senſe in the *Greek Language* in a *Tranſlation*, as He had done before by *Moſes*, and other the *Holy Writers* in the *Hebrew Original*: And this indeed had been ſuch Aſſurance as we could deſire in this matter, and hereby the *Tranſlation* muſt have not only over-rul'd the *Hebrew Copies* in any Controverſie, but have conducted all along into the Senſe of them. But that there is no ſuch Record as This, is a further Argument, That the *Original Hebrew verity* is preſerved by God to his *Church* in the *Old Teſtament*: And

that

that although He providentially orders and allows the Uſe of All *Tranſlations*, yet He will accompliſh the great Services He hath for the *Converſion of the Jews*, and the Illuſtrating to his *whole Church* the ſenſe of All *Divine Types*, *Doctrines*, *Prophecies*, and *Promiſes*, given of Old by the *Inſpired Hebrew* of the *Old Teſtament*, before the *End of this Generation*. For He will uſe his *own Original Word*, as the Standard, and Tranſlations only as reduced to it.

And becauſe He ſo intended; There is no ſuch Record of a *Tranſlation* ſo *given from Heaven*; For if It was given, there would be a *Record* of it, as of *other Scripture*.

From all which it follows; that *the Moſes* and the *Prophets* we have in the *Hebrew*, is that, and no other, except in exact Conſonancy with it, to which we owe the *Obedience of Faith* in all things, and ſo in this *Patriarchal Line*, being ſecured by that Providence of God over his Word, that his True Word is preſerved to Us, and that Providence is not ſo aſſur'd to a *Tranſlation*.

Conſid. 3. I come therefore to the Third Conſideration propos'd, *viz.* That the Beſt Reaſons that can be given for ſo high an Eſteem of the *Septuagint* are very Extraneous, and of no force to aſſure the *Tranſlation*, as of *Divine Inſpiration*: And that I may make out this, I will ſet down the Beſt Reaſons that are to be given for it, and except to them.

Reaſ. 1. The *Tranſlation* of the *Septuagint* was, as we ſuppoſe, the Firſt Patefaction of the *Oracles of God* to the *Gentiles*, ordinated by the wonderful Providence of God, as a Dawn to their *Converſion*, and a Preparation to the Goſpel of Jeſus Chriſt, by rending the *Veil* betwixt the *Jews* and *Gentiles*. And therefore the Circumſtances were ſo Honourable, *viz.* The Deſire of a *Great* and *Wiſe King*, *Ptolom. Philad.* The Performance by ſo *Venerable a Council* as *ſeventy two* Sages of the *Jews*; The ſaint offers of each Senior ſecluded in a diſtinct Appartment from the other, and yet a Miraculous Conſent I omit, as not obtaining the Credit of a Grave *Humane Hiſtory*; But the Time ſo near the Coming of *Meſſiah*,

and at a due diſtance from it, that It might take place in the World, concurs, and All ariſes to a juſt Expectation of Extraordinary *Divine* Aſſiſtance in the Performance, as agreeable to the Glory of *Grace* now commencing its *Appearance* to *All Men*; And here ſeems to be a beginning of the *Converſion of Egypt* particularly, Foretold ſo long before by the *Prophet Eſay*, whoſe Capital City of *Alexandria*, and the Famous Library of the King there was the *Archive* of theſe *Sacred Volumes* ſo *Tranſlated*.

Eſa. 19. 24.

Now in All this I acknowledge a ſupreme Government of Providence, and a Change of the ſtate of the World beginning in it, *viz.* That all Men had, after this Time, a Way open'd to enquire after the *True God*, who *made Heaven and Earth*, by having his *Oracles*, each *Nation under Heaven* in their own *Native Language*, and not lock'd from them in a *Foreign One*, as ſome of the great Patrons of the *Septuagint* would have them a Principle ſince Chriſt; moſt contrary to that of the *deſire of all Nations*, *being Come*, and a *Saviour Given*, whereby *Men under the whole Heaven may be Saved*, and by *Him only*. But all this, notwithſtanding there are theſe Three great Exceptions to this *Tranſlation*, as being of an Immediate *Divine Inſpiration*, or having the Pattent of a Divine Care over its Preſervation, on account of which we may have reaſon to believe, We have the ſame preſerved pure to us, the Firſt Copy being poſſibly burnt with that Great Library before Chriſt Came.

1. That here is no appearance of a *Divine Command* to undertake this Work, as in a matter of his immediate Preſence; That there was no particular Aim at the knowledge of the God of *Iſrael* in the King that deſir'd it; Whoſe only End ſeems to be the completing the *Magnificence* of his *Library* by ſo great a Book, as that of the *Jewiſh Hiſtory* and *Laws*; That we have no good Accounts of the great Effects It wrought in the *Converſion* of his People, or of Himſelf to the *True God*, or that It was brought by the *Seniors* into the *Temple* of God, as a *Sacred Monument*, and ſo preſerved to after Ages.

2. That

2. That It was in that Interval of Time between the ſhutting up the *Canon* of the *Old Teſtament* by *Malachi* and *John the Baptiſt*, *c.* 4. 4. *&c.* which is as expreſs as it could be, That there would be no *Divine Revelation*, but what they had in *Moſes*, and as They then had it from the very *Time of Moſes* and the *Prophets*, ſent from God to that very Time, till the coming of *Elias*, or *John*, as our Saviour expreſly expounds Him. So that as It was to the *Jews* a concluded Caſe, that the Times of *Ruach Hakkodeſh*, or of the *Holy Spirit* in *Divine Inſpiration* ceaſed here, ſo ought it to be to Chriſtians till the Miniſtry of *John*.

3. That *our Lord Himſelf*, though He ſo ſeverely condemned the *Jewiſh Miniſtry*, and though *John*'s and his own Miniſtry were then on foot, Yet Remanded all, to thoſe that *Sate* in *Moſes his Chair*, ſo far as They indeed *Sate in it*, *viz.* Mat. 23 1. in cloſe Adherences to, and Re-ſearches upon *Moſes*, and his *Hebrew Inſpired Text*: For ſo without Controverſie was *Moſes his Chair* furniſh'd at that time.

4. That the *Fulneſs of Time*, for *Calling the Gentiles*, was not come at this *Tranſlation*; and when after the *Death*, *Reſurrection*, and *Aſcenſion* of *Chriſt* was Come; There was indeed an Illuſtrious Manifeſtation of the *Divine Power* and *Preſence*, for the Underſtanding of the *Old Teſtament*.

1. There was the miraculous *Gift of Tongues* and that diſtinct *Gift of Interpretation*, pour'd out abundantly on the *Goſpel Converts*, which was certainly peculiarly improv'd upon the *word of God* in the *Old Teſtament*; This is the greateſt and trueſt Account of thoſe *Firſt Converts* among the *Gentiles*, their poſſibilities of *ſearch into the Scriptures* of the *Old Teſtament*, and of thoſe many Quotations out of it we meet with in the *Apoſtles Epiſtles* to them. And there is all Reaſon to believe, the very ſearch into the *Original Hebrew* was one principal Uſe of thoſe Gifts much beyond any Humane *Tranſlation*.

2. The *publick Miniſtry of Chriſt* and of the Apoſtles, while in *motion* here in the World, (that of the *Apoſtles* at the very

ſame Time with the *Gifts* aforenamed) and after gather'd into the *Scriptures* of the *New Teſtament*, ſo *ſealed from Heaven* was the very *Finger of God*, pointing and leading into the moſt ſublime and retired ſenſe of the *Old Teſtament*, that the *Convert Jews* and *Gentiles* might make recourſe to them, as was done more ſolemnly in that *Counſel of Jeruſalem*, *Acts* 15. while their *Miniſtry* was ſo in *motion*; And that after their *deceaſe* the *Scriptures* of the *New Teſtament* receiv'd in the *Chriſtian Church* by their *Superintendency*, and left behind them, might be an *inſpired Expoſition of the Old Teſtament*, both in the forenamed *Types*, *Propheſies*, and *Promiſes*, not only a *litteral*, but a *ſpiritual Key of Knowledge* which the *Holy Spirit* alone could give, and did give ſo far as it pleas'd; which *Expoſition* muſt needs be ſo above any *uninſpired Tranſlation*, that in All Things It was equal to the *Original Old Teſtament*, and herein above it; That It was the more clear, and *unveiled* repreſentation of the *Divine Mind* of God in the *Old Teſtament*; and is not to be examined at the *Barr* of the *Letter*, wherein It ſeems to vary from it, but to be looked upon and owned in a *ſpiritual Tranſcendency*, the *Divine Spirit* alone knowing what It had *treaſur'd* up in the *Old Teſtament* to be brought forth in the *New Teſtament*, which *New* is the *Treaſury of Things New* and *Old* to *every Scribe inſtructed to the Kingdom of God*, as the ſupreme Manifeſtation of God in the World till the full explanation of it in the Kingdom of Jeſus Chriſt, *God bearing it Witneſs with divers Signs*, and *Miracles*, and *Gifts of the Holy Ghoſt*.

When the *Gift of Tongues* ceaſed, There was the Appointment and Ordination by Chriſt, and the Apoſtles of a *Miniſtry*, not only, that as *Paſtoral* might with Zeal for, and Love of Jeſus Chriſt and of his People, labour in the *Converſion of Souls* and in *Edification* of thoſe *Converts*, but alſo *Doctoral*, giving themſelves wholly to *Reading*, *Meditation*, and *Knowledge* of the *Scriptures*; that their *profiting may appear to All*, as the *Apoſtle* inſtructs *Timothy*; by a continual looking into the *Old Teſtament* in the *Original Hebrew* and *Greek*, weighing

ing the Scope, *comparing Scripture* throughout with it ſelf; *ſearching* in the darkeſt *Propheſies what* and *what manner of Time the Spirit of Chriſt did ſignifie*, when It *teſtified beforehand the ſufferings of Chriſt, and the Glory that ſhould follow*: And herein they are to be diſtinguiſhed from the πλῆθος or *multitude of Believers*, as *men of God, furniſhed to every good Work*, not only *Correction, Reproof*, and *Inſtruction* in the *ways of Righteouſneſs*; but of *Doctrine* or Univerſal Scripture-*Learning*, as men of *Sacred Art*, or *Mathematics*, that *need not be aſham'd*; *Rightly dividing the word of Truth.*

Reaſ. 2. The ſecond Reaſon of ſo High Veneration of the 70 *Tranſlation* is the Complex of Quotations, the *New Teſtament* makes out of the *Old*, not according to the *Hebrew* Copies now in our Hands, but according to the *Septuagint*, alſo in our Hands; ſo every appoſite to the ſenſe and purpoſe of the *Goſpel* on each particular occaſion of Quotation above the *Letter* of the preſent *Hebrew*, and the ſurface of it, as to make any ſincere Chriſtian incline to the *Old Teſtament* not in the *Hebrew*, but in the *Septuagint Tranſlation*, as the moſt natural parent of the *New Teſtament* Allegations out of the *Old.*

This is indeed the greateſt and moſt formidable Reaſon for that *Tranſlation* againſt the *Hebrew* now extant; for I cannot, I Acknowledge, Conceive, how any *finite Knowledge* could ſo *Tranſlate* to the very preciſe Occaſion, on which the *Evangeliſts* and the *Apoſtles* Quote, ſo long before thoſe Quotations, and the Contexture of the *New Teſtament* upon them; except It were exactly ſo in the *Hebrew Originals* before them, or that They were *Prophetically inſpir'd* and *mov'd* in ſuch *Tranſlations*; ſuppoſing as yet for Diſcourſe ſake I do, That It was ſo written in the *Tranſlation* ſo long before the days of the *New Teſtament* as *Ptolomy Philadelph* was, at whoſe Inſtance, It is agreed ſuch *Tranſlation* was made.

So that I find my ſelf under this *Dilemma*; Either the *Seventy tranſlated* exactly according to the *Pure Hebrew* before Them, and ſo the Writers of the *New Teſtament* quoting the

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Tranſlation, quoted the *Hebrew* alſo; and then the ſincere *Hebrew Originals* are loſt, and periſhed from us; and we have only corrupted ones in their place, or elſe the *Tranſlators* were *Divinely inſpir'd* in their *Tranſlation*; And then It is in this Regard of more Eſtimation then the *Hebrew*, though It ſhould be ſincere, as unlocking, and unveiling to us the Treaſures of the *Old Teſtament* by ſo *Divine* a *Key*, as that of the *Holy Spirit* given to us, not in the *Letter*, but the *Spirit of Truth*, and It would be a High Degree of *Goſpel*, and *New Teſtament*.

But I Oppoſe this ſecond *Dilemma* to the Firſt, Either the Word of God is loſt to us, and to the *Jews* in the loſs of the *Original Hebrew*, againſt which I have, I hope, argued, not without good Evidence; or we have that part of the *Word of God* in an *inſpired Tranſlation*, and given in a Time, wherein we have ſo great Reaſon to believe; *Divine Inſpiration* of Holy Writers was intermitted; And yet we have not ſuch Teſtimonials hereof, as of *Original Scripture*, although we need, at leaſt, as Great: For It would be a *New Scripture* to us, and not only a *Tranſlation*, but an *Interpretation* or Expoſition, not following cloſely the litteral Senſe. Now a *Tranſlation* without the Higheſt Teſtimonials I have argued againſt, though It be but a meer *Tranſlation*; much more againſt ſuch a *Tranſlation*, as carries an *Expoſition* along with it.

That then I may free this Diſcourſe from theſe oppoſite *Dilemmas*, I ſhall proceed upon ſome undeniable *Poſtulates*, and then argue upon them towards ſatisfaction in this weighty matter.

Poſt. 1. The *New Teſtament* hath given no mentions of ſuch *Tranſlation*, or of the Divine Inſpiration of it that ſhould found a Truſt in it as of *Divine Inſpiration*, as It hath often done of the *Scriptures*; Nor own'd its derivation of any of its Quotations from it, as from *Moſes*, *David*, the *Prophets*, that thereby ſuch *Tranſlation* might be recommended to notice, or Uſe, although the *Spirit of God* is pleaſed to condeſcend to the mention of *Heathen Poets*; ſo that from hence there can be

no

no Foundation of a belief of Divine Inſpiration, nor do we find, that the *New Teſtament* any way *forewarns*, [though It foretold *falſe Chriſts*, *falſe* Prophets, *Spirits* not to be *believ'd*;] That there would be a falſification of *Moſes*, or of the *Prophets*, but commands to *ſearch the Scriptures*; recommends the *ſure word of Propheſie*, the *knowledge of the Scriptures from Infancy*, without any caution concerning Corruption; It gives more warning of falſe *Epiſtles* from the Apoſtle, of *falſe Apoſtles*, then of any depravation of the *ſacred Text* of the *Old Teſtament*. 2 Theſ. 2. 1.

Allow the Quotations of the *New Teſtament* out of the *Old*, according to the *Septuagint*; yet the *New Teſtament* does thereby vouch for no more than It Quotes. Either that the *Tranſlation* is according to the *Original*, ſuppoſe it a *Tranſlation* only, and that the *Original* and It agreed; or ſuppoſe it an Explication beyond the *Original* by *Inſpiration* in ſuch Quotations. For the Apoſtle mentioning *Jannes* and *Jambres*, does not canonize by that mention, whatever Records or Traditions thoſe Names might be taken from. The Apoſt. *Jude* by reciting the *Prophecy* of *Enoch*, canonizes no more then he recites. Nor the Apoſtle *Paul Seal* the *Heathen Poems* by his Quotation out of them, any further then He quoted them; All *Allegorical* Interpretations of Scripture, men may frame, are not warranted by the Apoſt. *Pauls allegorizing* on *Hagar* and *Sarah*: No more does the New Teſtament canonize the whole *Tranſlation* of the *Septuagint* by deriving ſome Quotations according to it; nor does It *revoke the Hebrew*, only ſo far as It hath quoted out of the *Old Teſtament*, and not quoted according to it; nay indeed if the *Hebrew*, and the *Septuagint* exactly agreed in the Quotation, It might not intend at all any quotation of the *Septuagint*, but out of the *Original*, and accidentally only out of the *Septuagint*, as being one with the *Original* of thoſe Places, leaving the reſt to their Humane Incertainty to ſtand or fall according to the general Rules of Humane Judgment, giving no Teſtimonial to the whole, nor notice of it as before ſaid. But if indeed the *Hebrew*, and the *Septuagint* differed but ſo much, as Expoſitors *Poſtu.* 2.

generally

generally allow; yet no more of the *Septuagint* is recommended, then is found ſo quoted; becauſe a Quotation of a part will not canonize the whole.

Poſtulat. 3. There is no ſecurity from Providence, that the *Tranſlation* can lay claim to againſt the ſeveral Changes that may have been made upon it; Seeing it hath no *Teſtimonials* either from any particular *Scripture* Record concerning it, given by the hand of the *Tranſlators* themſelves; or by the *Old* or *New Teſtament*, as hath been often remarked; It is therefore not only liable to all the Injuries, Humane Works may ſuffer, but alſo to the ſeveral Deſigns and Intentions Men may mannage by, or upon it, as the *Tranſlation* of ſo Divine a Book, either out of Malice or Envy, or for Intereſts ſake, or ſome Opinion; or through the neglect and want, either of Judgment or Care in Tranſcribers, or out of good will, though not according to knowledge, ſome Chriſtians obſerving the Quotations, The *New Teſtament* made out of the *Old*, very different from the *Septuagint*, which They underſtood, but the *Hebrew* They might not underſtand, might either out of honour to the *New Teſtament*, or to the *Tranſlation* of the *Seventy*, or to Both, ſet the *Septuagint* at one with the Quotations of the *New Teſtament*, by changing the *Septuagint* according to them; which being Reform'd only in thoſe Quotations, and in nothing elſe altered, might very well go Current for the *Septuagint*, and be Propagated and continued in the *Chriſtian Churches* as ſuch: And this might be done ſo early, or ſo gradually, that there might be no notice given or taken of it in many places.

Now that this Suppoſition is no way unreaſonable, I Argue from what hath been even deprehended in that fore-named Inſtance of *Heb.* 10.5. *A Body haſt thou prepar'd me*, with other of the ſame nature, obſerv'd by *Grotius*; Now if there might be one ſuch Reformation, there might be many ſuch; and if many ſuch, All might be ſuch; We have no way to aſcertain our ſelves in this Matter, being unarm'd with that Aſſurance of Providence, keeping the *Tranſlation*, as if an *Inſpira-*

ſpiration, as I have much Argu'd, or with any ſuch Aſſurances of the Standard-Records of the *Tranſlation* as to the Quotations, in the very firſt *Apoſtolic Times*, where we need them moſt, ſo that we muſt be here in doubt.

And if the *Learned Voſſius*, the great *Apologiſt* of the *Septuagint*, againſt the *Hebrew*, defends it in all thoſe Places of the *Tranſlation*, wherein it Agrees not with the main Pillars of Chriſtianity, or with the Quotations of the *New Teſtament*, (of which ſort he diſcuſſes ſeveral) by anſwering for it; That the Malice of Men, or more generally the Miſtakes and Neglects of Tranſcribers are to be charged with making Alterations; Why then may not the Zeal and good Will of Chriſtians, having ſo ſure a Guide as the *New Teſtament* to do it by, and making the Change not of the *Original Word of God*, but of the *Tranſlation* only, Reform and Accompliſh the *Tranſlation* to themſelves according to the Quotations of the *New Teſtament?* which as far as thoſe Quotations reach, ſecures a *Tranſlation* of *Divine Inſpiration*, as to that purpoſe, for which the Quotation is: Now if This might be accepted as Rational and Probable, as I know no reaſon why It may not; This doubt were remov'd, and the *Hebrew* we have undoutedly accepted as the *Original Word of God.*

I know the various Readings will be Objected, and are Objected by *Voſſius*, as if they encountred the *Hebrew*, as much as the *Septuagintal Tranſlation.*

But, as He himſelf Aſſerts, concerning Words in general, That the *Word of God* is not Words or Language, but Senſe, ſo I may with more Authority and Reaſon ſay, They are not leſs conſiderable *Ramenta* or ſhavings of Speech or Words, or Senſe dependent on them, but thoſe Maſſive Sentences and Periods of Truth, not in one but many Places, and the Contexture of Words wherein they are given, that are the *Word of God*, and over which the Eye of *Providence* is always Watchful; And if the whole Senſe, as in this *Patriarchal Line* depends upon the very Significancy of Words, as the Number THREE in each Language, that it may be convey-

ed to the Understanding in Words depends on the Word, that in every Language signifies THREE; Then Providence guards those very precise Words, and we may depend upon it, and so on every Word expressing Number in this *Patriarchal Line.*

Indeed throughout the *Word of God*, every *Iota*, as far as Humane Diligence can reach, assisted by Divine Evidence or Illumination, is of great value; Yet not of such absolute Necessity as that *Providence* hath charged it Self with the distinguishing to us what is Divine, what not; But we are so far as we can reach to compare and weigh All, and Elect what is on all Accounts most agreeable according to all the most judicious Re-search we can make, and there are often great Marks and Signs, what agrees most to the Scope, Coherence, Sense, and yet all the variety may be useful too: So that upon the whole, without Injury to the *Word of God*, in too close an Adherence to words where the whole weight hangs not upon them, we may rest upon *Providence*, as having secur'd to us the uncorrupted *Originals* of the *Hebrew* and *Greek*, notwithstanding the various Readings, which with the various Translations are all helps, and subordinate means appointed by God to preserve and enlighten to us the always remaining *Standard-Originals.*

Postu. 3. The *New Testament*, being the much higher and brighter Manifestation of the *Divine Spirit*, is not tyed to the Words of the *Old Testament*, or to the most visible and apparent Sense, and so not to the Humane Laws of Interpretation, but much Transcends, what can be seen or found by Man in all the ways of Exploration He can Use; For, as *David* Affirms, He had *seen an end of all Perfection:* He had measur'd the breadth, and plumb'd the depth of all *Humane Wisdom*; But the *Commandment* or *Word of God* is *exceeding broad*, and proportionably deep.

The Holy Spirit hath always in its Eye all Persons, Times, and Things by an *All Comprehending* Glance of *Omniscience*, and when It gave the *Scripture* of the *Old Testament*, all Futurity

turity lay in an exact Scheme before it. The *New Teſtament* was then, as now when written, under its *direct Intuition*, and with a foreſight of that future Uſe, every part of it was weighed out, and ſometimes more Perſons and Times, and Things then one treaſured up in one, and the ſame Expreſſion, either by way of Accumulation, of Conjunction, of Participation, or Conſequence; with many the like Suppoſals of Congruity. Now no one can unlock this Treaſury but the *Holy Spirit* it ſelf; and when It does ſo unlock by Quotations, It gives the ſame *Credentials* to the Quotations, or as in the *Goſpel*, more manifeſt, than to the *Original* by all thoſe *divers Signs*, *Miracles*, and *Gifts of the Holy Ghoſt* more abundant in the *New Teſtament* than in the *Old*.

Now I affirm, That the *New Teſtament* quoting ſo much of the *Old*, could not have quoted it, as It hath done, but by the immediate Inſpiration of the Holy Spirit, It had been neither poſſible, nor lawful for any Humane Underſtanding to have ſo quoted it; That therefore our Great Aſſurances, It is well, and Truly quoted are the *Divine Seals* of the *Holy Spirit* before-nam'd affix'd to it: That we cannot find out to Perfection the Foot-ſteps of the *Incomprehenſible Spirit* in paſſing from the *Old Teſtament* into the *New*, and ſliding ſometimes out of the place quoted into the whole compaſs of Prophetical Truth; but we are to Reſt in what is ſpoken in the *New*, even as in the *Old*, only ſearching, as far as we can by all the mediate Helps, and Aſſiſtances of that *Spirit* of *Truth*. That we cannot therefore pronounce upon the *Old Teſtament* in the *Hebrew* we have now; That It hath been corrupted; becauſe we cannot find ſuch an Agreement, as we expect betwixt the Quotation, and the *Original*. That It was utterly impoſſible; The *Seventy Interpreters* ſhould have *tranſlated* ſo long before out of the *Hebrew* we have, ſo according to the *New Teſtament*, but by *Inſpiration*, and that if They had They had been beyond meer Interpreters; and yet This is no Argument of Corruption in the *Hebrew*, becauſe either They might be *inſpir'd*, and their In-

terpretation ſo far as quoted by the *New Teſtament* juſtified, as *inſpir'd*, or It muſt have been *reform'd*, as I ſaid before: That the Chriſtians of the Firſt Apoſtolical Times *ſearched* the *Scriptures*, and the *ſure word of Prophecy*, either by the *miraculous Gifts* of *Interpretation*, or in the whole Courſe and Deſign of *Scripture*, or in ſome moſt expreſs Places; That accordingly the Apoſtles quoted either the whole courſe of *Prophecy*, or ſuch expreſs Places in the Diſputes with the *Jews*, or warranted their *Interpretation*, as immediate from the *Holy Ghoſt* by the *Miracles* They *wrought*, and ſo They writ.

Now in three Great Inſtances of Quotations out of the *Old* in the *New Teſtament* I will Exemplify All which I have now ſaid.

1. The Application of that *Oracle* in the Prophet *Hoſea*, [*Out of* Egypt *have I called my Son*, Hoſea 11. 1.] to the return of Chriſt out of *Egypt* by the Evangeliſt *Matthew*, Mat. 2. 15. In this the Spirit of God tranſcends all Laws of Interpretation by its own immediate Authority, For not by way of Alluſion, but *That It might be fulfilled* is this *Prophecy* ſo applyed. Becauſe the Holy Spirit knew, He had treaſured up in the calling of *Iſrael* out of *Egypt*, the return of Chriſt out of *Egypt*, and here declared it; which no other could have done, nor could that Application be own'd, and allowed, but as *ſealed by the Holy Spirit*, as Scripture it ſelf is *ſealed*: And what further uſe He may have of it before the End of Time, He alone can ſhew, who is that Happy Potentate who can explain Truth by his Great Works, even as by his Word; So that Oracle ſtands firm for Futurity.

2. The Uſe of that Great *Oracle*; That the *Reſidue of Men might ſeek after the Lord*, *Acts* 15. 17. Transferred out of thoſe Words in *Amos* 9.12. *That they may poſſeſs the Remnant of Edom* (as it may ſeem;) Shews a Divine Majeſty of Quotation; And ſuch a one It is, as more than morally aſſures me; That Quotation in the *Acts* gave light to ſome Chriſtians to conform to it that *Oracle* in *Amos*, ſince even *Inſpiration* it Self, that never denys it Self, would not dictate to the *Seventy*

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Tranſlators to interpret as the Words of the one *Prophet Amos*, what it Affirms to be the Words, not of *one Prophet*, but of the *Prophets* in *Harmony*, and ſo in the Quotation he interlines the words of *Amos* with what Aroſe from the *Prophets* in *Harmony*, *viz.* That [of the *Reſidue of Men ſeeking after the Lord*,] Collected from all the *Prophets* in Innumerable Places, and Waves the mention of *Edom* being poſſeſs'd by *David's Houſe*, as not being to its purpoſe at that Time. And to what end ſhould the *Jews* change one Place for the *Calling of the Gentiles*, when ſo Innumerable *ſtand in ſo fair a View?*

Who therefore ſhall dare to raze thoſe Words of the *Houſe of David poſſeſſing the Remnant of Edom*, out of *Amos*, as a Corruption of the *Jews*, without the danger of a Sacrilegious Violation, not conſidering how great occaſion there may be for that *Prophecy* yet before the End.

But this Interweaving of the Words of the *Prophets* in general, in the midſt of a Quotation out of one *Prophet*, and as one entire Texture with it, belongs only to the Supreme Authority of the *Spirit*, who makes all his Records *Scripture*.

3. That Change of [My *Ears haſt thou opened*, *Pſal.* 40. 6.] *digged* or *formed*,] into [*A Body haſt thou prepared me*, *Heb.* 10. 5.] are according to the Occaſion the *Divine Spirit* had for the Word [*Body*] to apply to the *Sacrifice* of Chriſt, a whole *Burnt-Offering*, For the *Spirit* foreknew at the very Time, that in that Eminent Organ of Diſcipline and Obedience in the Body of man [*the Ear*] He had laid up as in proſpect the whole *Body*, or by the *Boring of the Ear*, the devoting the whole Body in Service; as entirely reſigned Servants are σώματα, Bodies moved and acted by the Maſter's Will, but who ſhould preſume to Reverſe the *Hebrew*, [*Ears*] as a Corruption, of which the Spirit of God had Uſe, as concerning *David*, in whom Jeſus Chriſt was ſhadowed, but to whom a *Body prepared* was not agreeable; ſeeing That was peculiar to Chriſt as a *Sacrifice*: Now thoſe *Seventy Two Seniors* not underſtanding the *Sacrifice of Chriſt*, could not but by *Inſpiration* foreſee the fitneſs of *Body*, and if by *Prophecy*

phecy They did foreſee it, Yet the *fitting* a *Body* to *David* could have no Place; and therefore for that Uſe, The word *Ears* muſt ſtand in the *Hebrew* Text, and can be no Corruption, which very much confirms what we before ſaid on this Place; ſo Theſe words in *David*, [*Sacrifice* and *Offering Thou didſt not deſire*] ſignifie no more in *David* then that general Senſe, *To Obey is better then Sacrifice*, and to *Hearken*, then the *fat of Lambs*, according to which, *Pſal.* 50. is calculated, and *Pſal.* 51. 16. But in Chriſt how much greater Uſe had the Holy Spirit for thoſe words? who out-dated thoſe *Sacrifices*, that could not *take away ſin*, by the only acceptable *Sacrifice of Himſelf*; and who indeed *Came to do the will of God in ſo ſupreme an Obedience*, as in the *Volume of the Book was written of Him.*

Now by All This It appears how ſovereign an Interpreter of the *Old Teſtament* the *Divine Spirit* is in the *New*, and that there is no Reaſon to ſuſpect the *Hebrew* of being corrupted becauſe It ſhines in ſo much greater a Light in the Goſpel Quotations, then It does in it ſelf *unveil'd.* And that therefore It ſtands in the Honour of the *Sacred, Original word of God*, notwithſtanding this difference betwixt the *New Teſtament*, and it; And indeed while *Eſa.* 53. ſtands firm, It were but *Tything Mint* and *Cummin* for the *Jews* to change this ſingle word, *Body* in the *Pſal.* when that whole Chapter is ſo much Higher. Now All Theſe Things laid together ſecuring the *Hebrew* Text, ſecure the *Patriarchal Line* alſo.

Reaſ. 4. The Great Eſteem of the *Fathers* or *Primitive Elders* of the *Church* hath been a Topping Reaſon for the allowing the *Septuagint* a kind of *Inſpired Authority*; For They being generally unskilful in the *Hebrew Tongue*, had a greater Propenſion to the *Greek Tranſlation*, then to the *Hebrew Original.*

Excep. But having ſo far diſcours'd this Matter upon much Higher Accounts, I make it unneceſſary to inſiſt on this; ſeeing the whole Body of Fathers cannot without valuable Teſtimonies, They have to offer for *Divine Inſpiration*, add *one*

Cubit

Cubit, by their own Judgment to the *Stature* of *Tranſlation* above *Humane*; For only *Divine Inſpiration* it Self can make any Writing ſo *Inſpir'd*: God alone can give this *Spirit* of Life.

But we may very well ſuppoſe; The Receſs of the Firſt *Chriſtians* from ſo high an Eſteem of the *Hebrew Original*, was a Judgment on the *Unbelieving Jews*, and a Symbol of their Rejection, and attended the *Calling of the Gentiles*, as Languages have grown into general Uſe and Eſteem, as Nations themſelves whoſe Languages they were, have riſen and fallen.

But beſides this, a *Gentile Apoſtaſie* was to come upon the World, ſymboliz'd by *Treading Jeruſalem under Foot*; It was to be early in its working, *viz.* in the Womb, or *Myſtery of Iniquity*; The *Witneſſes*, whoſe Teſtimony is the *Word of God*, of the *Old* and *New Teſtament* lye ſlain, ſo the *Original Hebrew* firſt ſinks into diſeſteem; Then follows the *Original Greek* of the *New Teſtament* into that diſeſteem, All is made to fall under a *Vulgar Tranſlation*, Agreeable to the *Street* of of the *Great City*, where the *dead Bodies of the Witneſſes lye*, Agreeable to the Fate of the *Witneſſes*, they are *dead*, but not *buried*, dead as flat, and ſpiritleſs *Tranſlation*; not ſuffered to be Read in any other but that, although the Language not underſtood; Yet not *ſuffered* to be *buried*, becauſe the *People*, *Tongues*, and *Nations* keep not only ſeveral other *Verſions* but the very *Originals* in being, yet they are ſeen *dead* having no Authority, and a General Ignorance and Neglect of them prevails: In the *Reformation*, when the *Witneſſes Riſe*, the *Old* and *New Teſtament Riſe* in the High value of themſelves and their *Inſpir'd Originals*. Herein they will flouriſh more and more, till *Japheth* ſhall indeed much more Illuſtriouſly dwell in the *Tents*, ſpeak the *Language of Shem*, the *Language of Canaan*. The God of the *Hebrews* will declare his Love to his Ancient People; The *Epiſtle* to the *Hebrews* is a Pledge of it, and their Language ſhall return again into Honour in thoſe *Hoſannas* and *Halelujahs*; When that *deſolate Houſe* ſhall ſay; *Bleſſed is he that cometh in the Name of the Lord*; Thoſe *Hoſannas*

ſannas to Chriſt here ſtand a Type of what ſhall be then in the *Higheſt* hereafter.

To Reſume then upon this whole Matter; Conſider the *Septuagint* as we pleaſe; There are no Credentials for it but in the Quotations of the *New Teſtament*; Now as Miracles do not Exalt, nor depreſs Nature, but ſo far as the Divine Power lays its *Hand*, All elſe reſts upon its own Level; So much then of the *Old Teſtament* as we can ſuppoſe Corrupted, becauſe of the different Quotations in the *New Teſtament*, ſo much is reſcued by that Divine Hand of Quotation, All elſe ſtands in the value of the *Inſpir'd Hebrew Original*; even as the *Old Teſtament* it ſelf ever did. For there is no Pattent for the *Tranſlation* as *Divine* to change it. If we ſuppoſe the different Quotations to ariſe from *Inſpiration* to *unveil* the *Old Teſtament*, It goes ſo far, as It is teſtified by thoſe Quotations and no farther; It ſtill remains in doubt whether the Quotations are not Reform'd in the 70, by ſome that would Reconcile them to the *New Teſtament*; It is Evident, the *Holy Spirit* uſes a Tranſcendent way of Interpretation; How far Tranſlations might be Reform'd to it, who can give us Account? That place of *Eſay* 28. 11. and 1 *Cor.* 14. 21. Compar'd, ſhews a high Domininion of the Spirit of the *New Teſtament* in the uſe of the *Old* to its own purpoſe; We cannot ſuppoſe, It was rul'd therein by any *Tranſlation*, * but acts according to its own *Omniſciency* in what It wrote in *Eſay*, applying it to its preſent purpoſe; And which is greatly to be obſerv'd, notwithſtanding its further Inſpiration or Explanation in the Quotation, the firſt ſenſe ſo far as apparent in the Letter and Coherence of the Old Teſtament ſtands firm, and It is a hazard of Sacrilege to touch it; a great Argument againſt Corruption. However the Miracle of *Inſpiration* can go only ſo far, as It is known to lay its *Hand* by the Teſtimony of the *New Teſtament*; It Witneſſes only to the particular Quotations It makes out of the *Tranſlation*, and not to the *Tranſlation* it ſelf.

* *Aquila* was after the Apoſt. *Paul.*

As

As an *Exception* or *peculiar Privilege*, ſtrengthens the Rule or Law; So the Quotations different from the *Hebrew*, whether we will ſuppoſe them by way of Reſcue from Corruption, or by way of farther *Inſpiration*, leave all the unquoted Parts on the bottom of *Original Inſpiration* in the *Hebrew*; Theſe ſpeak the *Exceptive* Care of Providence; All the reſt therefore ſtand as his Word with ſo much more Aſſurance.

And Tranſlations, or Expoſitions, yea, all different Readings are ſubject and ſubordinate, and not only ſo, but Miniſterial alſo to the *Originals*, and can aſſume no farther.

The *Patriarchal Line* we are upon is no way moved or ſtirred by Quotations differing from it in the *New Teſtament*. There are no *variæ Lectiones*, no different Readings to diſtract it, It ſtands therefore firm upon the Foundation of the *Original Hebrew*, and upon the unmoveable Pillars, and ἐυδοκίωμα the ſettlement of ſupreme Providence, and its Care of it, and though all the Waves and rolling Billows, the Winds and Blaſts of an uninſpir'd, uncredentiall'd, fluctuating, incertain *Tranſlation beat upon it*, Yet It *ſtands*, and the ſtanding of it is unmoveable.

I have now finiſh'd my Endeavours for the fixing the True duration of this Part of the *Line of Time*, and determin'd it upon the Vindication of the *Hebrew Scripture* to be no more than ſixteen hundred fifty ſix Years from the *Creation* to the *Flood*; And from the firſt *Sabbatiſm* to the *Sabbatical Shem*, *Prince* of *Righteouſneſs* and *Peace*, at the Head of the ſecond *Patriarchal* Roll, ſixteen hundred fifty eight, *viz.* Two years after the *Flood*, within which two years is to be Included *Noah's Sabbatical Sacrifice*, or *Sacrifice of Reſt*. I come now therefore to conſider the moſt remarkable Importances of it, and to obſerve its Contributions to the whole Line, as *Interſabbatical*, or reaching from *Sabbatiſm* to *Sabbatiſm*, by Notes proper thereunto.

Now It is Evident, the Sacred *Hiſtory* of ſo many Years, although It be the only *Hiſtory* of this Time extant in the World, is very ſhort; Whatever therefore we find in it muſt

be of the greateſt Purpoſe and Intention: And, as what appears in it very great, gives Aſſurances of it Self to be ſo; ſo what does not ſeem ſo, if well weighed and examin'd, will be found much beyond its Appearance, ſo great alſo.

That which is moſt viſible and open in it, is the *Chronology* of the *holy Linage* or *Pedegree* of the *Bleſſed Seed* from *Adam* to *Noah*; Within this falls the brief *Martyrology* of *Abel* by *Cain*; Some very ſhort Memoirs of *Cain*'s Family; Particular Remarks upon four of the *Patriarchs*, *Adam*, *Seth*, *Enoch*, *Noah*, are ingrafted into the *Line*, one of *Enoſh* is given before the *Line* it ſelf is given. At the end of it is that ſtupendious Monument of the *Flood* by *Miracle* firſt brought upon, and then by the like *Miracle* carried off from the Earth, and ſo It ſhuts up it ſelf in the Beginning of the next *Line* in the Illuſtrious *Shem*.

But the *Line* it ſelf is moſt Illuſtriouſly borne up by the Progenitors of the *Bleſſed Seed*, for whoſe ſake it is commenced, and never will It be ſatisfied till it ends in his Government and Kingdom, reſtoring that *Sabbatiſm*, from which the Firſt *Adam* by *Tranſgreſſion Fell*; To ſhew it ſelf a *Sabbatical Line*, It goes back to *Adam* in the *Image of God*, and runs on in the *Patriarchate* only; Yet certainly there were many good Men Collaterals to the *Line*; But to ſhew the deſign of the *Line*, theſe are only nam'd, who are the *Capitals* in it.

It is alſo obſervable as an additional ſtrength to the Preſervation of the *Hebrew*, That the Reaſons of ſeveral Names expounded by the *Spirit of God* Himſelf, have their Foundation only in the *Hebrew*, ſhewing it the Original Language of the Firſt *Adam*. This is endeavoured to be ſalv'd by the *Propheticneſs* of their Impoſition; I cannot poſſibly ſee how It will weaken the Argument, or how the Reaſon of the Names can be transferr'd from one Language to another, whoſe ſounds muſt ſo much differ. And however they are ſo transferr'd to us in the *Hebrew*, as to fit no other.

I know It is argued on the ſide of the *Septuagint*, that many Names quoted in the *New Teſtament*, follow the way of writing

ting in the *Septuagint*, rather than what the *Hebrew Points* dictate to us: But the different ways of Pronunciation of the same Names in several Countrys, and Ages of the same Countrys, makes no variation in the Reasons of the Names, when they were significantly imposed: And so the Holy Spirit writing in *Greek* might prefer that way of writing, and sound of Names, that was then by reason of that *Translation* most used in that Age in the *Greek* Language; But this concerns only sounds and laws of Pronunciation, and makes no Impression or Change on Sense it self.

All this being premis'd, I come to distribute the Importances of this Part of the *Line of Time* into Three Characters, all relating to *Sabbatism*.

1. Notes purely *Sabbatical*, or that are in a direct Tendency to the Great *Sabbatism*.

2. Notes *Inter-sabbatical*, or that carry a degree of *Sabbatism* as *Sabbatism* was enjoyed in the fore-tasts of it, by the *People of God* in every Age. And these are of two sorts. 1. Either in those things wherein the immediate Communion of the Saints of that time with God, as on the Seventh Day, are expressed to us, or Secondly, wherein the *Work* of the *six Days* carried an Eye, Intention, and Aim at *Sabbatism* in them as to a Rest in God, as God in his *six Days Work* tended to a Rest in *Himself*.

3. Notes *Counter-sabbatical*, which are also of two sorts. 1. Wherein *Sabbatism* was not aim'd at in the *six Days Work*, nor any Testimonies of a design for the Glory of God, or Enjoyment of Him; But the present *World* was the top of the end and design. 2. Wherein *Sabbatism* was endeavour'd to be Counter-wrought, and Rooted out of the World.

1. Of the First sort I Account. 1. *Adam*'s being *Created* with *Eve*, in the *likeness of God*, who *Blessed* them, and called their *Name* Adam *in the Day they were Created*; This by a Review of *Genes.* 2. 1. *ult.* and *c.* 2. 1. speaks the First pure *Sabbatism*; The very end of the *sixt Day* was *God's seeing all that he had made*, and *Bless'd*; and *behold It was very Good.* Gen. 5. 1.

Then immediately enſued the *Seventh Day*, with its Evening and Morning, and the *holy Reſt* of it, eminently *Sanctified* and *Bleſſed* by God. So All this was *Sabbatiſm*; For the regaining of which Loſt; This *Line* runs vehemently towards the *Promiſed Seed.*

2. Within this *Line* falls the *Blood* of *Abel*, like the *Souls* under the *Altar*, *Revel.* 6. 9. 10. earneſtly *crying* for the ſtate of *Sabbatiſm* reſtor'd, in the Ruine of *Satans Kingdom* and his *Seed*, of which *Cain* was the *Prototype*, 1 *John* 3. 12. For *Abel's Blood* did not only *Cry*, while *Cain* was reeking in it; but our Saviour ſays, It was to be *required* of that *Generation* in the *Deſtruction of Jeruſalem*, a Type of that Great Judgment, *Revel.* 16. and *c.* 19. *c.* 20. Till perfect *Sabbatiſm* Ariſes, *c.* 21. *c.* 22. For by Faith, as the Apoſtle tells us, He ἔτι, ΥΕΤ to this very Day, and ſo to the End *ſpeaketh*; Now *Abel* was *One* of *Them All*, who *ſaluted* or *embraced the Promiſe*, that Great *Promiſe of Sabbatiſm a far off*; but did not actually receive that Promiſe, though in Heaven with God and Chriſt; For *God foreſaw ſome better*, more glorious and viſible State for *us*, viz. *us All*, *them* and *us* to the very *End:* That they without us ſhould not be made *perfect* in it, but All together at that *firſt Reſurrection*, and for that and the preceding Deſtruction of *Satan's ſeed*, and Himſelf *Bound*, *Abel's Blood*, *yet or to this day ſpeaks.*

Heb. 11. 4. 13. 39. 40.

3. All theſe *Holy Patriarchs* are ſo many *Sabbatical* Pillars: Their Ages, before They *Begat*, ſupport the Line, Their *Begetting* Concredits, and conſigns it to the next Succeſſor; They are Themſelves thus ſingled out, as Repreſentatives of the *People of God* in their Time, and *Fore-runners* of that *General Aſſembly* and *Church of the Firſt Born written in Heaven.*

4. The moſt Noble and Renowned Pledg of *Sabbatiſm* is *Henoch*, ſo particularly ſtyl'd, The *Sabbatical*, *Seventh* from *Adam*, by the *Spirit of God* in the *Apoſt. Jude*; *Tranſlated* not only in *Spirit* to Heaven, as the other *Patriarchs*, but in Body alſo, ſo as not to *ſee Death.* How great a Pledg was This in ſo elderly a Time of the Firſt Reſurrection! No leſs Noble

ble and Renown'd is his *Prophecy*, ſummoned and reſcued from ſo Long a Darkneſs, it being an *Inſpired Record*, reſerved on purpoſe for the *Latter Times*, like that of *Zechary*, *the Lord my God ſhall come*, and *All his Saints with him*, Zech. 14. 5. Great It is as to the *Firſt Reſurrection*. *The Lord cometh with Ten Thouſand of his Saints*. Great It is, as to the Deſtruction of the Enemies of the *Kingdom*. To *render Vengeance*, and to *Convince* of all thoſe *Hard Speeches of ungodly Scoffers*, *where's the Promiſe of his Coming*? Jud. 14. 15. with 2 *Pet.* 3. 1. *&c.*

5. The very *Prophetic* Name *Noah* giving *Reſt*, or *Comfort* from *Interſabbatical Toyl* is a great Pawn of *Sabbatiſm*; His being a *Preacher* and *Heir* of the *Righteouſneſs of Faith*, offering a *Sacrifice of Reſt*, makes Him a Type of the Great *promiſed Seed* who is ſupremely ſo, and All others only in and under Him: His being ſo ſignally an *Eighth* Perſon reſerved from the *Lake* of the *Flood*, under which the *Rephaim* or *Gyants* Tremble, a Type of the *Lake* of the *Second Death*, adds exceedingly to the Type; His ſurvival to *New Heavens*, and *New Earth* in Figure as after the *Flood*, ſtill increaſes the Life of the Type, and fore-ſpeaks that *Firſt Reſurrection*, and the *Holy* and *Bleſſed Partakers* of it, over whom the *ſecond Death hath now Power*; but They are with *God* and *Chriſt* in the *Deep Eternity*, *beholding the Glory of Chriſt*, which *He had* with the *Father*, before the *World was*, and poſſeſſes to the *utmoſt Eternity*; when the *Kingdom* is *delivered up* to *God*, and *the Father* and *God is All in All*, of which the *Eighth Day Sabbath* or the *Firſt Day* after the *ſeventh*, is ſo Great a Type in the *Reſurrection of Chriſt* from the *Dead*, and his *Aſcending far above Principalities and Powers*, *Noah* therefore is Twice Inſcrib'd as an *Eighth Perſon*.

Job 26. 5. 6.

1 Cor. 15. 28. John 17. 24. 1 Pet. 3. 20. 2 Pet. 2. 5.

Let us now conſider the ſecond ſort of Notes, which I account *Inter ſabbatical*. 1. Thoſe, which though They are of the *Six Days*, yet are govern'd under an Eye, and aim at the *Sabbath* of Service to, and Enjoyment of God. And of this ſort was *Abels Paſtoral* Life, and *Noahs Husbandry* after the *Flood*, which were both a Lawful Employment in a Calling agree-

agreeable to the State of this World; even as *Adams Dreſſing* and *Keeping* the *Garden*; and according to the Original Equity of the *fourth Command*; *Six days ſhalt thou Labor*, and *do All Thou haſt to do*, upon which followed a *Sabbath* of a *Holy Reſt* to God, and with regard to that was the very Labor of the *ſix days* ordered, and ſo no way encountered *Sabbatiſm*. 2. Thoſe which had a Degree of *ſabbaticneſs* more immediate, though not to the height either of the Holineſs, or Happineſs of *Sabbatiſm*.

1. All the remains of the Firſt *Bleſſing* of *Fruitfulneſs*, and *Dominion* over the World, vouchſaf'd by God to *Adam* and *Eve*, which is One Account of the Repeated mention of the *Bleſſing* on *Male* and *Female* in the very *Day They were Created*.

2. All this *Patriarchal* Line, which was a partial, and gradual Fulfilling of the Promiſe, concerning the *Womans* Seed, wherein All the Hopes of a Reſtored *Sabbatiſm*, and of any Intermedious Degrees of it are Treaſured.

3. *Abels Better Sacrifice* was a *ſabbatical Sacrifice*, and the Acceptance of it a *ſabbatical Bleſſing* upon Him, leading to that Great *Sabbatiſm*.

4. *Mens Calling upon God* in the Days of *Enoſh*, or ſuch a publick Profeſſion of Him, in ſeparation from the Prophane World, that *They were called by his Name* was a very eminent Degree of *Sabbatiſm*.

5. *Enochs* and *Noahs walking with God* are of the ſame Character.

6. The Preſervation of *Noah* and of his Family in the *Ark* from the *Flood*, was a *Bleſſing* upon Him in Token of a *Sabbatical Reſt* with God at laſt, and of the Continuation of the World, till the Great Prince, and Lord of *Sabbatiſm* Chriſt in his *Kingdom* ſhould *Come*, of which the *Ark* in the Greatneſs of its Receipt, the ſeveral kind of Creatures in it, in its being ſaved by *Water*, as then the refined World ſhall be by *Fire*, was a Fit *Symbol*: Agreeable hereunto was the drawing the *Flood* off from the World, and the *Bow* in the *Clouds*,

All

All which are after made uſe of in the *Prophets*, Apoſtle, and in the *Revelation*, as an Aſſurance of the Preſervation of the *Church* and *People of Chriſt* in the midſt of all *Floods*, *Storms*, and *Tempeſts* of Danger, and being gathered with Everlaſting Mercies by a never-failing *Loving Kindneſs*, firſt in a *ſpiritual* and *Eternal Salvation* of the Immortal Spirits of Saints, then a Salvation of *Spirits reinveſted* with *Bodies* like to his own *Glorious Body*, which is the *Firſt Reſurrection*, and then compleated in the Glories of the pure, and perfect *Eternity*; ſo that the *Mountains depart*, and the *Hills* are *removed*, the whole material Creation is wiped out of Being, but *His Loving Kindneſs* never *departs*, nor is the *Covenant of his Peace removed*. Iſay. 54. 9. &c. Ezek. 1. 28. Rev. c. 4. 3. c. 10. 1. 1 Pet. 3. 20, 21.

And, as this is the laſt Reſult of all, ſo when the ſtate of his *Church* on Earth is once advanced to that ſtate of the *Thouſand Years*, He is *never Wroth* ſo any more with it, as to *Rebuke* it with former ſtrokes by *Satan looſed*, and *his Seed* prevailing; But at the firſt appearance of *Gog* and *Magog*, as Enemies to it, *Fire* immediately *comes down from Heaven*, and the Final Judgment is Executed in the *Second Death*. Revel. 20. 8, 9.

The laſt Characteriſm of this Time is the *Counter-ſabbatical* Part of it. 1. In thoſe things that are of the nature of the *ſix Days Work*, but divided and cut off from a *Sabbatical* Relation and Devotion, wherein Men purſue this World wholly for this Worlds ſake, and *forget God*, ſuch as *Cains Building a City*, when he wander'd and mov'd himſelf far off from the *Divine Preſence*. The ſeveral Arts found out by his Poſterity, of which they were *Parents* without the leaſt appearance of Religion, or of a Conſecration to God, but of much the contrary, as in *Lamech's Polygamy*, and Inſolence is very viſible. Gen. 4.

And yet far worſe than theſe were the Attempts made to drive and baniſh all *Sabbatiſm* out of, and to *Cut it off* from having any *Name* in the World.

1. The Firſt black Evidence of which was in that Defection of *Cain* from the Holy and Pure Religion of Gods own Inſti-

Inſtitution; It is true, we are not Inſtructed, what the very particular Corruption of the Divine Inſtitution was; But the Apoſtle tells us It was an *Evil Work*, ſo that It carried known Evil along with it.

1 John 3. 12.

2. But how much higher did this *Counter-ſabbatiſm* Riſe in the *ſlaying* of *Abel*, and making the firſt *Martyr* in the Cauſe of Religion; Here began Perſecution and Blood in that Quarrel betwixt the True and Falſe Worſhip of God, and ſhall not ceaſe till that *City* is *Judged*, wherein is found the *Blood* of *Prophets*, *Apoſtles*, *Saints*, and the whole Race of *Martyrs*, and It is required at her Hand; From Righteous *Abel* to the very laſt Witneſs of Jeſus Chriſt, that ſhall ſuffer in that behalf; For the *City*, however diſtinguiſh'd in Time and Place is but one *City*, and *Sathanic Community*, acting by one and the ſame Evil Spirit throughout, and ſo enfolded in the ſame Judgment.

3. In the very *Patriarchal Line* it ſelf, there is this great Note of *Sabbatiſm* loſt, that whereas *Adam* was made in the *likeneſs of God*, He *Begat Seth* in his *own likeneſs*, as *Fallen* and *Apoſtate*; So that the very *Patriarchal Line* is not Bleſſed in its deſcent from the *Firſt Adam*, but in the *Womans Teknogony* in Chriſt the *Bleſſed Seed* of the *Woman* in this *Line*; Not in being *Begotten*, but in *Begetting*, till the *Line* reaches down to that *Manly Birth*, Jeſus Chriſt, *God over All Bleſſed for ever*, who only reſtores all kinds and degrees of *Sabbatiſm*.

4. The great *Apoſtaſie* that enſued upon the *Sons of God*, *going* into the *Daughters* of *Men*, was the great *Counter-ſabbatiſm*, by which the World was wholly *Corrupted*, filled with Violence and Irreligion in bold Defiances of God and all Righteouſneſs; Indeed the Scripture is ſilent in the kinds of it, but gives it in the whole by *Gyantiſm*, comprehending all kinds of Wickedneſs; And this is always the fruit of ſuch mixtures between the true and the falſe Religion: In this very ſame manner the Chriſtian *Apoſtaſie* univerſally prevail'd and brought in the very ſame *Gyantiſm* in Falſe Religion, High Perſecution, and all Impiety, and is even ripe for the Judgment of the *Vials* and the *Lake of Fire*.

Only

Only before the pouring out of Judgment, There muſt be the *Preaching* of the *Everlaſting Goſpel* to every *Nation*, and *Tongue*, and *Kindred*, and *People*; like *Noah* the *Preacher of Righteouſneſs*, and the *Long-ſuffering* of God *waiting*, not *willing* that *Any ſhould* Periſh, but that *All ſhould come to Repentance*: And with Relation to the *People of God*, e're the *Flood* of the *Apoſtaſie* is wholly drawn off; There muſt be the *Voice* of the *Dove* with the *Olive-Branch* of Triumph, and Peace, as the immediate ſignal of *Redemption*; the pureſt Adminiſtrations of the Goſpel in preparation, the *Temple opened*, and the *Ark of Teſtimony ſeen in Heaven*: but together with this is the *Raven* ſent out to prey on the *Carcaſes*, and the *Fowls of* Heaven invited to the *Supper of the Great God* in the *Execution* of his *Vengeance*; compare *Gen.* 8. 7. with *Revel.* 15. 7. *c.* 19. 17.

Within this Line after the *Flood*, let us cover the *Nakedneſs* of the *Patriarch Noah* in his Fall, through his poſſible ignorance of the Force of the *Fruit of the Vine*; but the *Antiſabbatiſm* of the *Curſed Cham*, moſt opprobriouſly to that *Infinite Grace*, preſerving Him in the *Ark*, breaks out; As a *Servant of Servants*, the Curſe purſues Him; In Him moſt immediately the *Antiſabbatical* Kingdom of *Sathan* Raiſes it ſelf after ſuch a Total Deſolation by the *Flood*. In Him is the Image of Impenitency to the Laſt; For when God ſhall perſwade *Japheth* to *dwell* in the *Tents* of *Shem*; *Cham* continues under the Curſe of *Servitude*, under the ſlavery of the *Old Serpent*, the *Dragon*, who is *Sathan*, and the *Devil*, who is with All his Seed both bound, and *Condemned to the Lake*; *Shem* is firſt and primarily veſted in the *Bleſſing* of the Great *Promiſe*, and *Japheth* is perſwaded to *dwell* in his *Tents*. The Firſt Repreſents the People, of whom *Chriſt Bleſſed for ever came*; The Latter Repreſents the *Convert Gentiles*, but *Cham* Repreſents the Finally impenitent of all Mankind, the Slaves of Wrath, and of *Sathan* the moſt ſervile, enchained *Miniſter* of *Divine Wrath* for *Ever*.

There remains now only concerning this Portion of the Line of Time to conſider the Arguments, Ariſing from the two former Generals, to evince a whole Line of Time to the very end, and to ſuch a *Sabbatical* end; as was in the former Chapter deſcrib'd; And what hath been already ſpoken, freely, and naturally Iſſues into theſe Three Argumentative Concluſions, for ſuch a Conſummate Line of Time.

Argu. 1. This part of the *Line of Time* is moſt exactly, and preciſely given. Hence it moſt undeniably Follows, The word of God finds Reaſon for, and Uſe of ſtrict Accounts of Time: It doth not Tranſcend, but condeſcend to Humane Reaſon herein; nay rather It Recommends a cloſe Obſervation of Gods Government of the World by meaſures of Time, and is the parent both of *Hiſtory*, and alſo of *Chronology*. Now then if we ſhould divide this *Chronological-Line* from the Reſt of Time in its great Sabbatical Uſe, and eſtimate the Service of it by the concern It is of to us, to know how long the Patience of God bore the *Old World* before He deſtroyed it with a *Flood*, and by the Time ſince paſt, how long it is from the Creation to this Time; It is moſt reaſonable to ſuppoſe, He hath meaſured out Time of greater Concernment to us, as exactly, *viz.* to the *Coming of Meſſiah*, and from thence to that Great Inundation of *Fire* that ends this World and thoſe *New Heavens*, and *New Earth, we look for*, foretold by *Peter*. And becauſe That cannot be done *Hiſtorically*, the Time being ſtill to come, That It is therefore done *Prophetically*.

And It is very Reaſonable to believe; There were Predictions to the *Old World* by the Patriarchs concerning the *Flood* before that Expreſs Oracle of an *hundred and twenty years*.

If then we can find any footings for the ſetling the Line of Time throughout, we ought moſt ſeriouſly to ponder it, for though *Prophecy* be in its own Nature more retired, and reſerved, then *Hiſtory*, yet that doth not call for the leſſer proportions of diligent ſearch, but the Greater; even as the *Prophets* of old did *ſearch, what or what manner of Time the Spirit*

Spirit of Christ in them did signifie, when *It testified before Hand the Sufferings of Christ*, and *the Glory that should follow*, which *Glory* hath not yet *followed*; for the *Glory*, as all the *Apostles* testifie, is yet *to Come*.

God therefore, who hath in his word revealed to us, what Time He spann'd out from the *Creation* to the *Flood*, which is of less concern to us, hath meted out the Time from the *Creation* to the *New Creation*, if we compare diligently, and wisely his *Oracles*, one with Another.

Argu. 2. Let us observe this Line, It is precisely drawn from *Patriarch* to *Patriarchs Begetting*, The Begetting begins monumentally in *Seth*, to whom *Eve prophetically* gave that Name, because, saith she, *God hath appointed me another seed instead* of *Abel*, whom *Cain slew*: When *Cain* was *Born*, she had said; *I have obtained a man from the Lord*; when she perceived nothing Extraordinary ensued on his Birth, she called her second Son *Abel*, which signifyeth *Vanity*; God was pleas'd to suffer, and over-rul'd her Mistake, to discover this Truth more fully; And when *Abel* was *slain* by his *Brother*, she called her Third Son, recorded in Scripture, *Seth*; And in Him the *Patriarchal Line Began*, as the *appointed Seed*, so the Line is carried on: Now I desire to know whether the plain Sense of All this be not, that the Promise of a *Seed* to the *Woman*, that should *break* the *Serpents* Head, was strongly on her Mind? That the First Son she had, she believed to be that *Seed*? That being better enform'd and instructed in the *Oracle*, she called her second Son *Vanity*? For she understood a long *Vanity* determin'd on the Creation, and that the Promise was to run through a long Course of Time e're It came to that *Seed*, that should *break the Serpents Head*, and deliver the *Creation* from that *Vanity* to which It was *subjected in Hope*; *Abel* being a good man, and one of that *Seed*, of which Christ is the *Head*, was *martyred*, she then rightly directed fixed on *Seth*, as that *Seed*, in whom the *Line* should run on to Him, who was indeed the supreme *Seed*, and the *Head* of all the *Seed*.

Is not then the *Line* for the ſake of this *Great Seed*, and to carry on the Conrſe of Time to Him? And without that End attain'd, would not the principal End of the *Line* be defeated? So much then we have gain'd, that this *Line of Time* muſt be continued a *Scripture Line* till the *Coming* of that *Seed*. It cannot be ſo continued, but by a *Prophetic Line*; For at leaſt after the *ſeventy Years Captivity* the *Hiſtorical Line* ceaſes: From thence we muſt be conveyed to the *Meſſiah* by the *ſeventy Weeks*, and from the *ſeventy Years* to the *ſeventy Weeks* we have a very doubtful Paſſage, without *Daniel's* 2300 *Ev. Morn.* Dan. 8. Nay, from *Solomon's* Death to the *ſeventy Weeks*, the *Line* is full of Controverſal Knots, without the *Prophetic Line* of *Ezekiel's* 390 and 40 *Days*, Ezek. 4. Now when we find ſo punctual a *Line* here ſo far on towards the *Great Seed*. We have great Reaſon to believe there is a *Line* that reaches home to Him; When we find that cannot be found, but by the help of a *Prophetic Line*, and that the *prophetic Line* catrys us to the *Sanctuary Cleanſed*, and to the *Antichriſt Broken without Hand*; and to the *Bleſſed End*. How does the very Reaſon of this firſt exact and undoubted *Line* lead us by the Hand to the whole *Line*, and to the *End*! Eſpecially when we Conſider the Third Argument.

Dan. 8. 14. 25. with c. 12. 12, 13.

Argum. 3. It is as Evident, as Three Grand Remarks, One in the Beginning, One about the Middle, One in the End of *this Line* can make it, that a *Sabbatical* ſtate is the principal ſcope of this *Line*; *Adam* in the *Image of God*, in the *Day he was Created* was in a *Sabbatical* ſtate. He *Begetting Seth* in his *own likeneſs*, diſtinguiſh'd from *Gods*, was Fallen from this ſtate; *Adam* was in the Beginning of the *Line* it ſelf, *Seth* in the Beginning of the *Begetting*; One in the *Sabbatical* ſtate; The other in the *Sabbatical* ſtate Loſt; About the middle of the *Line*, eſpecially from *Seth*, *Begotten* under the Character of the *Sabbatical* ſtate Loſt; *Henoch* is reſtor'd to the *Sabbatical* ſtate Himſelf, ſo far as to *be Tranſlated* without ſeeing *Death*, and He *Prophecies* of the Univerſal *Sabbatical* ſtate; At the end of the *Line Noah* Bears in his Name the *Sabbatic* Cha-

racter

racter of giving *Comfort* and *Reſt* from the *Toil of our Hands*, *becauſe of the Earth, which the Lord had Curſed.* Gen. 5. 29. This he did, nor could do any way, but as a Type of Chriſt, the *Seed*, who ſhould do it; He Lives to ſee the *Kingdom* of *Satan* ſwept into the *Lake*, as in part actually; and, as in the whole in *Effigies*, and a *Symbolical New Heaven*, and *New Earth*, upon the Acceptance of a *Sabbatic Sacrifice*. And *Shem* in the Poſſeſſion of the *Patriarchal Line* is moving on to the *Bleſſed Seed*, *two Years after the Flood*. Whom in the next Head we ſhall diſcover to be *Melchiſedec*, the *Grand Type of Chriſt*, *King of Righteouſneſs* and of *Peace*, which is perfect *Sabbatiſm*; I appeal now to every Conſiderer, what greater Evidence there can be of this as a *Sabbatic Line*; And if this be ſo, how good is the Foundation of Reaſon and Argument, that all the Reſt of the *Line* is ſo alſo! I add further, that the *Great ſeed* is called, ὁ ἐρχόμενος; *He that is to Come*, the *line* all along runs to Him; and He is called ſo, not only in his *Coming* in the *Fleſh*, but as if the *Line* were not ſatisfied in that; He is ſtill ὁ ἐρχόμενος, *He that is to Come*, in the *Glory of Sabbatiſm*; Till then *the Line ends* not.

And ſo I have finiſhed what I have found neceſſary to diſcourſe upon this Cardinal Joynt of the *Line of Time*, from the *Creation* to the *Flood*, and upon thoſe Three Points concerning it: The true Duration of it, the Importances of it, and the Arguments from it, for a perfect *Sabbatical Line of Time*. Heb. 10.

CHAP. IV.

Wherein is debated, The Duration, The Importances, The Arguments for the whole Line of Time *to the* End, *and to the* Sabbatical End; *Appertaining to this Second Joynt of this* Line, viz. *The* Patriarchal Ages *of the* Second Roll. *Gen.* 11. 10.

I Am now entring upon the *ſecond Roll* of the *Patriarchal Ages* under the Divine Conduct and Aſſiſtance; Which muſt

muſt needs be acknowledg'd of the two, much the more difficult; For in this, The difference betwixt the *Septuagint* continues, and, as to the Number of Years increaſes, as much as eight hundred and thirty Years difference, the difference in this *Roll*, exceeds ſix hundred the difference in the former *Roll*.

And the Concernment of the difference in this *Roll* is much greater than in the former; For not only the ſimple duration of the World from the *Creation*, ſo far as the *Line* runs is concerned, as in the former, *viz.* to the *Flood*, but Room for the Firſt *Dynaſties* or *Potentacies* of the World is here engaged; Which produces a Grand Prejudice againſt the *Hebrew Copies*: And ſo much, as the Number of Years in Difference exceeds, ſo much more the *ſabbatical* meaſures, I humbly contend for, are broken by the difference.

Laſtly, to raiſe the Difficulty to the height in one *Patriarchal* deſcent, *viz.* That of the Δεύτερος Καϊνοὰ, the *Kainan* after *Arphaxad* in the ſecond *Roll* (as after *Enoſh* in the *firſt Roll*) is witneſſed by the Evangeliſt *Luke c.* 3. 36. againſt the *Hebrew Copies*, Gen. c. 10. 24. c. 11. 12. and 1 Chron. 1. 24. in All which *Salah* and no *Cainan* among the *Patriarchs* is made the immediate deſcendent of *Arphaxad*. So that here beſides the difference of Years, *viz.* 130 given to *Cainan* by the *Septuagint*; The difference between the *ſacred Originals* of the *Hebrew* and of the *Greek*, is of a much higher Conſideration, for if indeed the Evangeliſt *Luke* interpoſes *Cainan*, It muſt be of the nature of thoſe Quotations, that reſcue the *Hebrew* from the Error, introduced either by default of the Tranſcribers, or of deſigning Corruptors, as is before aſſerted; and ſo one hundred thirty Years more than in the *Hebrew* muſt be here Accounted.

Now in this, as in the former *Roll*, I will endeavour to proceed upon theſe Three *Topicks*. 1. The *fixing the True Duration* of this part of the *Line*. 2. The *Importances* of it contributing to the whole *Line* by its *Sabbatical* and *Interſabbatical* Notes. 3. The Arguments ariſing from it for the evincing a *Line* to the End, and that a *Sabbatical End*.

I begin with the First; The fixing the Duration of this *Line*, which that I may the more perspicuously Attempt, I will first present together the *Hebrew* and the *Septuagintal* Accounts of this Time, by which the difference will be seen; And because the *Septuagintal* Accounts differ among themselves, as is well known to the Learned, and yet that those differences will no otherwise concern my present purpose than to observe there are differences in the *Septuagintal* Accounts, and none in the *Hebrew*; I will therefore wholly wave them, and take the *Septuagintal* Account according to the fore-named *French Author*, a strenuous Asserter of it; For he being the latest Defender, I must suppose he hath survey'd most to its advantage upon the whole, that was Argued for it before him,

The two Years after the *Flood* I have placed to the former *Roll*, and so only name, but do not Account here.

Shem *Begat* Arphaxad *Two Years after the* Flood.

The Hebrew *Account.*	*The* Septuagintal *Account.*
Arphaxad begat *Salah* at his 35*th year*,	at his 135*th year*.
Salah begat *Eber* at his 30*th year*,	at his 130*th year*.
Eber begat *Peleg* at his 34*th year*,	at his 134*th year*.
Peleg begat *Reu* at his 30*th year*,	at his 130*th year*.
Reu begat *Serug* at his 32*th year*,	at his 132*th year*.
Serug begat *Nahor* at his 30*th year*,	at his 130*th year*.
Nahor begat *Terah* at his 29*th year*,	at his 129*th year*.
Terah dyed at his 205*th year*, When *Abraham* his Son was in his 75*th* year, and first came into *Canan*. And so far I extend this Joynt of the *Line*, and It arises to four hundred twenty five Years.	Add to this the *second Cainan* after *Arphaxad*, and give him 130 Years before *Begetting*, and the difference betwixt the Two Accounts is 830 Years.

In the Argument between these Two so exceedingly differing Accounts, much greater than in the former *Roll*, the Number

Number of each Joynt conſidered; I will not recall any thing already ſaid, but reſt upon the Proofs I have given for preferring the *Hebrew* before the *Tranſlation:* But will wholly attend the new Matter that will ariſe here to the Preference of the *Septuagint* before the *Hebrew.*

1. That the *ſecond Cainan* is aſſur'd by the Inſpired Quotation of the Evangeliſt *Luke* in the *Genealogy of our Lord*, who Introduces him as the Son of *Arphaxad*, and the Father
Luc. 3. 36. of *Sala:* Which adds one hundred and thirty Years to the Time of this *Roll.*

2. That this larger Account of Time gives ampler Receipt, and yet no more, then is enough for the vaſt growth of the *Monarchies* and Kingdoms of the World by the Times of *Abraham*, and ſo to other Times according to the Records of Time among the *Heathens* in their *Phenician*, *Chaldean*, *Egyptian*, and *Chineſe* Accounts of the Times of Empire in the World, and cuts off the pretenſion of *Atheiſts* for the *Eternity of the World*; or at leaſt of the *Pre-Adamites*, to give ſpace for the Monuments of Antiquity to be received into; which cannot be afforded within the *Hebrew* Accounts, ſo much as to give Rational Satisfaction, but may be found enough to content any ſober Reaſoner within *Septuagintal* Time.

I begin with the Firſt of Theſe, *viz.* The ſecond *Cainan.*

And herein I Premiſe theſe Two Things:

1. That where there is a ſeeming Conteſt of this kind, betwixt Sacred *Scriptures* themſelves, and that are acknowledg'd on both parts of equal Aſſurance, as to *Divine Inſpiration*, and both in thoſe Languages wherein They are alſo acknowledged to be *originally* given by God; and laſtly, where there are no Collatteral Scripture Proofs to be found on either ſide; There no Deciſion can be made betwixt them, but by balancing the Teſtimonies concerning the moſt Ancient Copies, and by weighing the probabilities of Miſtake or Corruption on the one or the other ſide, thereby to make a Choice of the moſt Free.

2. That

2. That in the Infinite Goodneſs of God to his Church, and his moſt Wiſe and watchful Care over it, ſuch differences are very Rare, and where they are, They are either determinable by Scripture it ſelf, or the Conſequence either way is ſo ſmall, as not to ſhake the Faith of his Servants in Eſſential Points, or to abate the Aſſurance of that his waking Eye upon the ſecurity of his Word.

According then to this Premiſal, I proceed in the preſent Doubt to Affirm.

That the Concernment in this *Cainan* is ſo very ſmall, that which way ſoever It be determin'd, no Point of Faith is touched; There ſeems no ill Influence either way upon the Main of *Scripture*, *Hiſtory*, or *Chronology*, or upon the very *Sabbatical* Scheme of Time, as I have drawn it: But It would rather free the ſixth *Millenary* from the Exception that might be taken to the ſo much *ſhortning* of it, although fore-told by Chriſt, as I have laid in the Poſitions concerning it, and makes ſo much more room or ſpace for the World to *Multiply* before the *Diviſion* of it in *Peleg's Days*, the want of which hath Created ſuch a Prejudice to the *Hebrew* in this part of the *Scripture Line of Time.*

2. This, notwithſtanding there is ſuch an Inequality at the Beam of that Principle of the *Divine Providential* Care of God over *his Word*, betwixt the one ſingle Mention of this *Cainan* in the *Inſpir'd Goſpel* of *Luke*; and the threefold Extermination of Him in the alike *Inſpired* Hiſtory of *Geneſis*, and of the *Chronicles*, that It ſeems as on purpoſe deſign'd by the All-foreſeeing Eye, as a Security againſt his allowed Intruſion into the Sacred Genealogy of *Luke*, and a Cenſure of the *Greek Tranſlation*, as neither *inſpir'd* nor *ſecur'd* by *Providence*, as if *Inſpir'd*. For that *Providence* may be rationally ſuppoſed more watchful againſt a threefold Corruption, or Change of his *Word*, though in the *Old Teſtament*, than againſt a ſingle Corruption, though in the *New*; And ſuch a Corruption, when ſingle, is more eaſily corrected by a threefold Teſtimony againſt it, than a threefold Corruption corrected by

c. 10. 24. c. 11. 12. 1 *Chr.* 1. 18. 24.

a ſingle Teſtimony; Seeing a Corruption is as ſuppoſeable in its own Nature in the ſingle Place, as in the Three; and much more eaſily made in one Place than in three, there being no more of Circumſtance in the ſingle Place, to evict the Corruption in the Three, than in the Three to evict a Corruption in the One, and a Change without a deſigned Corruption might much more eaſily befall a ſingle Place, than Three ſeveral Places; Such an Accident is hardly ſuppoſeable.

3. Humane Teſtimonies are very incertain and divided concerning the Being of ſuch a *Cainan* in whole Nature; or whether He was not the ſame with *Sala*, who, ſome have Thought, had, as a Co-name to that of *Sala*, the Name of
Gen. 5. *Cainan*, ſignifying Lamentation; Given Him as an Excitation to Mourning and Bewailing in regard of the growing Corruptions of the World; Even as the Name *Cainan* may be ſuppos'd given to the Son of *Enoſh* on the ſame account: *Beroſus*, the *Chaldean Hiſtorian*, who wrote, as all agree, very cloſe upon the Times of the *Tranſlation* of the *Seventy* under *Philadelph.* is produced by *Euſebius*, as having accounted in his Writing of *Jewiſh* Times *Abraham* in the Tenth Generation after the *Flood*. The Beſt *Alexandrian* Copies of the *Seventy* do not own Him. The ſo often nam'd *French* Author, however zealous for him allows; Some Copies of *Joſephus* account him not. Not *Euſebius*, nor *Julius African*, as he Vouches out of the *Chronography* of *George Syncell*, altho' imputed to them as Error. *Origen* ſet a Mark of Expunction upon him in the *Hexapla*.

Euſebeus, Proap. Evan. lib. 9th.

There was indeed place found for him in the Hiſtory of *Demetrius Phalereus*, (who, as that Author ſaith, He hath argued againſt *Voſſius* in another Work) was a Junior above 60 Years to the *Demetrius* Inſtrumental to *Ptolom. Philadelph.* in the *Tranſlation* of the 70, and wrote in the Days of *Ptolom. Philometor* King of *Ægypt*. And of this I the rather take notice; Becauſe from Him, and the other *Heathen* Writers, I ſuppoſe moſt probably proceeded the whole Change of the *Patriarchal* Time, wherein they differ ſo much from the *Hebrew*,

Hebrew, and upon their account proportionably this *Cainan* first obtained some room, and after freer Entertainment into the *Septuagint*, and from thence stole into the Transcripts of the Evangelist *Luke*, although, as is often mention'd by the Learned Commentators on *Genesis* and *Luke*; He is not found in *Beza*'s Manuscript of that Gospel, carrying all the Marks of Antiquity, and sent to *Cambridge*; He is passed over by *Theophilus Antiochenus*, *Irenæus*, *Epiphanius*, *Eusebius* in their *Epilogisms*, not trac'd in *Jeroms Hebraic Questions*.

Now the least Doubt, much more so great in Humane Testimony, back'd with so great Authority as a Triple-utter silence of Him in the *Hebrew* of the *Old Testament*, where He was first duly to be Found, weighs heavy, and much heavier, when those doubts enfold his having any Place in the *Gospel* of *Luke*, which creates all the Favor of his having a Being at all: So that upon the whole He must be set with all Thinking Men at the outside borders of Belief. And, as that most Ingenious, as well as deeply Learn'd *Gregory* closes his disproof of Him. Things stand all otherwise with Him than with *Melchisedec*, who had indeed *Beginning of Days*, and *End of Life*, but not in the *Genealogies*: This *Cainan* had neither *Beginning of Days*, nor *End of Life*, but in the *Genealogies*.

of *Christ Church* in *Oxon.* in his Καινὰν Διάτρεσις

Yet after All, as the most Venerable Bishop of *Chester* speaks in Relation to Him: None except *Beza* hath dar'd to Raze Him out of the *Gospel* of *Luke*, where he hath stood so many Ages, and in so many Copies, and in our *English Bibles* at this day. This speaks a great Awe and Reverence of the *Sacred Oracles*, not to *Take Any Thing from them*. So on the other side, who shall dare to Impose Him on those Three Places of the *Old Testament*? For the same Awe of those *Oracles* lyes as powerfully against *Adding to Them*; So far therefore He must be left in the Middle; He Appears in *Luke*, He disappears in *Three Places* of the *Old Testament*.

Prolegomen to his *Polyglott.*

But which way soever we Incline, the Principles I have insisted upon, concerning the Inspired *Hebrew* and *Greek* of the *Old* and *New Testament*, must stand Firm, and so with a vast

Preference to the *Hebrew* in this Matter: If this *Cainan* was the Legitimate Son of *Aphaxad*, By whatſoever Hand, He was diſplac'd in the *Old Teſtament*, He is immediately vindicated in the *New* by the Spirit of God, and the Care of Providence over his Word, or if it be a further Revelation of God to the *Tranſlators* firſt, that there was ſuch a Perſon, It is then ratified by undoubted *Scripture*; But this is ſo very hardly Reconcileable with the Truth of thoſe Words, *Arphaxad* at his 35*th* Year *Begat Sala*, if He *Begat Cainan*, ſo that though if we could afford Him place according to the *Septuagint*, we cannot afford Him Time according to it without a Contradiction to the Inſpired *Old Teſtament*, and how a Creature of Time can ſubſiſt without Time allowed Him by the ſame Inſpiration, which cannot be found, let all Judge; So that upon the whole, He is an Intollerable Burden upon the Inſpired *Oracles*, and do what we can to be a thrown off, as an ὑπὲρ βολιμαίως or Suppoſititious, and not a Genuine *Cainan*: Although we give Him all the Allowances poſſible in Reverence to the *Goſpel* of *Luke*, where He hath been ſo long and ſo generally mentioned wherever that *Goſpel* hath been *Publiſhed*.

For though the Conſequence of ſuch a number of years as one hundred and thirty is rather in the Appearance of an Advantage, than of a Diſadvantage, (as was before noted) how It is to be conſider'd yet, that there muſt be ſuppoſed an allowance of all the other *Septuagintal* Accounts of the years of All theſe *Patriarchs* of the *Roll* together with Him, ſo much above, and ſo contrary to the *Hebrew*, elſe there would be no proportion betwixt the years of this *Cainan*, and of the Reſt of theſe *Patriarchs* at the Time of *Begetting*, and ſo the *Chronology* of this Line of *Scripture* would be quite overthrown, as it ſtands in the *Hebrew*. And together with it would be overthrown thoſe grand Principles of the Care of Providence over his *Word*, ſince the Intereſt of Three Divine Teſtimonies changed or corrupted is greater then of One; and there would be a change or Corruption of a *Divine Record*

cord in point of Time, or if a further *Revelation*; no Ratification of it by undoubted *Scripture*; seeing though There is mention of the Name in the *Evangeliſt Luke*, there is no Record of his Time throughout the *Hebrew of the Old Teſtament* or *Greek* of the *New*: ſo that he muſt be, and yet muſt have no Time in the *Word of God* at all, much leſs ſo ſuperextended a Time, as none of the *Patriarchs* of his Order in this *Roll* have; All which is exceeding contrary to the Principles ſo fully before Argued, and therefore moſt neceſſarily upon thoſe *Hipotheſes* to be Rejected; and if this ſuperextended Age alloweth to ſeven of theſe *Patriarchs*, Agreed as to their Being and their Names by both the *Hebrew*, and the *Greek*, cannot be allowed; how much leſs to a *Patriarch* of no Name, nor Being in the *Old Teſtament*, nor of any Time in the *New*; where He is yet nam'd by one means or other; And therefore I proceed to the ſecond Point in favour of the *Septuagint* above the *Hebrew*, *viz.* That It allows Time more conſiſtent with both *Scripture*, and prophane *Memoirs* of the *Dynaſties* or Kingdoms of the World, againſt which the *Hebrew* Accounts ruſh with ſo much violence, as to enforce men either upon *Atheiſm*, or *Pre-Adamitiſm*. Now if this prejudice can be fairly removed, the ſuppoſition of this *Cainan* will be utterly eradicated, ſeeing however the *Sacred Authority* of the *Divine Spirit* by the *Evangeliſt Luke* is pretended, the Intereſt of the *Septuagintal* Account is deepeſt at the bottom; and if That Fall, the Name of *Cainan* will eaſily appear ſurreptitious into *Luke*, and the Triple-Authority of the *Old Teſtament* ſtand in force; the laſt of whoſe Teſtimonies, *viz.* 1 *Chron.* 1. 18. 24. was thought on very late to be conform'd to this *Kainan* in the *Septuagint* it ſelf, which is much to be remark'd.

That therefore I may proceed upon this moſt of all concernful point, I lay down theſe Three Things to inſiſt upon.

1. That the Care and Exactneſs of the *Holy Spirit* in giving this Line of Time upon the Ages of the *Patriarchs* of the ſecond *Roll* is ſo far, as the Caſe required, equal to that of the Firſt.

2. That

2. That there is due Time allowed for the growth of the Kingdoms mentioned in Scripture, according to the *Hebrew Inſpired* Account of Time.

3. That the ſuperextending the *Dynaſties* of Pagan ſtory to vaſt ſpaces of imaginary Time, hath been the moſt rationally apparent Cauſe of deſigned changes of the Time of both the Patriarchal Rolls, and of this ſpurious *Canan* introduc'd into the *Septuagintal* Accounts, and from thence ſtolen into the *Goſpel* of the *Evangeliſt Luke*.

I begin with the firſt, and obſerve a Two-fold difference betwixt the *Hiſtory* of the *Patriarchs* of the *Firſt*, and of the *Second Roll*, as given by the *Bleſſed Spirit*.

1. That in the firſt *Roll* after the years of the *Patriarchs* before *begetting*, and their years after *Begetting*, There is a Recollection of the whole number, of the force of which Triple ſecurity of the Line hath been before ſpoken: but in this *Roll* There is no ſuch Recollection, but the years before and after *Begetting* are ſimply given.

2. The Age of every *Patriarch* of the *Firſt* Roll is ſealed up and under the ſhade of Death, thus expreſſed; *And He dyed*. But in the ſecond Roll there is no Additional mention of *Death*.

This notwithſtanding, This ſecond Roll is in the main as exact, and definitive as the Firſt; For as I obſerved there can no change be made in any part of the *Firſt Roll*, but two parts muſt ſuffer in the Violence, ſo in this very *Roll*, if there be a change in the years before *Begetting*, there muſt be a change, although not neceſſarily in the number of Years after, yet in the number of the whole neceſſarily ariſing, and in the ſtate of the juſt Longevity thence ariſing, that muſt be made longer or ſhorter, then the *Divine Spirit* hath here ſetled: For if each *Patriarch* lived a hundred Years more before *Begetting* according to the *ſeventy*, then according to the *Hebrew* there are ſo much larger ſpaces of Life ariſing, then the *Spirit of God* hath given. On the other ſide, If the ſame Numbers had been allowed in the whole, as in the *Hebrew*, there

there muſt have been ſo many taken from the years after *Begetting*, as were added before *Begetting*. In the former *Roll*, the *Tranſlation* hath been moſtly ballanced to the ſame extents of Life that the *Holy Spirit* hath given in the *Hebrew*, but the points of *Begetting* have been generally chang'd: In this *ſecond Roll* they have altered the whole ſpaces of Life, and made them certainly larger to each of the ſeven *Patriarchs* after *Shem*, and before *Terah*, by the liberal allowance before *Begetting* a hundred years to each out of the Bounty of the *Tranſlators* or Changers of the *Tranſlation*, [beſides the Supernumerary *Cainan*] I ſay, a whole hundred of years of Life, beyond what the *Hebrew* gives them before *Begetting*; But after *Begetting*, It diſtributes ſo unequally, that ſome of the *Patriarchs* have the juſt Proportion, others more or leſs, *Arphaxad* hath juſt ſo much in the whole as the *Hebrew* allots him, neither more or leſs; For what is given Him above the *Hebrew* before *Begetting*, is cut off from him after *Begetting*; So that both according to the *Hebrew*, and to the *Septuagint*, He hath juſt 438 Years of *Life*; *Salah* hath 27 Years above what the *Hebrew* aſſigns Him, the whole according to the 70 is 460, according to the *Hebrew* 433: *Heber* hath 60 Years fewer than the *Hebrew* determins him: For while the *Hebrew* gives him 464, the *Greek* ſtints him at 404: After *Heber*, each *Patriarch* of the Seven fore-nam'd, is under no change, but every one hath his full Hundred neither more or leſs, above the *Hebrew* before *Begetting*, but juſt what the *Hebrew* meaſur'd to him after *Begetting*, except *Nahor*, who hath not only his Hundred before *Begetting*, but ſix beyond the *Hebrew* after *Begetting*.

From the whole therefore, It is obſervable, that before *Peleg*, the Change is made on each ſide before and after the *Begetting*, and ſo the *Line* is violated both ways, and muſt needs be ſo; For It cannot be alter'd in one, but It muſt be alter'd in both, where the *Begetting* is remov'd from the Point where the *Word of God* hath ſet it, and the Longevity or Meaſure of Life not chang'd, as It is not in *Arphaxad*; In

Peleg,

Peleg, *Reu*, and *Serug*, the Line of Life is not lengthen'd beyond the *Begetting*, above what the *Hebrew* lengthens it; but therefore the Longevity is increaſed in each one hundred Years; In *Salah* and *Nahor* there is a Change in all parts; But in no one is there a Decurtation of the Years, and an Alteration by way of ſhortning or Abreviating of Life, but only in *Heber*, of which we may make farther Obſervation: But thus far It is moſt obſervable already, that without a multiplied Change and Confuſion, there can be no Change at all: By the giving of theſe Two, the *Line* before *Begetting*, and the *Line* after, there is therefore a ſecuring the whole *Line* to be like it ſelf in all Parts, or It is changed in all Parts.

There is no Recollection in this *Line* binding the two ſides as in the former, becauſe there was a double Uſe there, of which there is no need here; For there is no nearneſs of Approach to a *Flood*, that ſhould make it neceſſary to ſecure, that the *Patriarchs* ſhould be ſo bounded by the Years before and after *Begetting*, as not to incurr the danger of that Judgment; Nor do any Approach ſo near the *Thouſand Years* in this *Roll*, as in the former, from a preſumed Rape on which they ſhould by this twofold *Line* be bridled.

2. I come to the Second Thing I propos'd for the clearing this great Doubt, *viz.* To ſhew that the Accounts given by the *Hebrew Verity* are much more credible in themſelves, and more pregnant for the early Peopling the World than the *Septuagintal* are, and that there may be greater *Antiquity* of *Nations* and *Kingdoms* after the *Flood*, by the one than by the other, which if it can be made out, I know not why the *Hebrew* ſhould be ſuſpected or rejected on that Suppoſition, That *Atheiſm* or *Pre-Adamitiſm* muſt needs Riſe from its Compoſition, while the *Greek* Computations are ſaid to ſurprize with reaſonable Satisfaction and Compoſures all ſuch Pretenſions, It is ſo much otherwiſe, that the *Greek* on this very Account is to be diſown'd, and the *Hebrew* accepted as much more Provident in this Matter.

Now

Now for the more regular Evincing this ſo much prejudg'd Aſſertion, I will proceed firſt by theſe following Poſtulates.

Poſtulat. 1. That It is according to the *Sacred Oracles* moſt undeniable; That by the Sons of *Noah*, *Shem*, *Ham*, and *Japheth*, were the *Nations divided in the Earth*, ſo that though *Noah* lived after the *Flood* three hundred and fifty Years, yet the *Sacred Story* hath excluded any other Poſterity of His than thoſe his *Three Sons*, who were born before the *Flood*, and ſo peculiarly preſerved in the *Ark*, and made by God Emblems of the Future World in that *Prophecy* of *Noah* on the *Three* before explain'd: As the World therefore owes its preſent Being to the Grand *Proto-Miracle* of *Creation*, or educing it out of nothing; So It owes it ſelf the ſecond time to its Preſervation in the *Ark*, and its Reduction from the *Flood*. That It may have a double Obligation lying upon it to the *Creator*, and to the *Saviour* and *Preſerver*; For without running into Myſtical Divinity, we are warrantied by the Apoſtle *Peter* to conſider the *Flood*, as a kind of Univerſal *Baptiſm* of the World; It came out of the Firſt *Apoſtaſie* of *Adam*, *Saved by Water*, (If It had continued in that Purification) even the ſame *Water* in which the *World of Ungodly periſhed*; The *Meſſiahs* peculiar *World* to *Come*, ſhall Come out of the *Baptiſm* of *Fire*, in *New Heavens* and a *New Earth*, as the ſame Apoſtle aſſures us, even the ſame *Fire* wherein the *World* of the *Ungodly* ſhall periſh. 1 Pet. 3. 21. 2 Pet. 3. 6, 7.

Poſtulat. 2. Theſe *Three Sons* of *Noah*, by whom the World was ſo Peopled, were under a double *Bleſſing* of *Fruitfulneſs*, or a *Bleſſing* firſt ſolemnly given to invigorate them to be *Fruitful*, and to *Multiply*, and to *Repleniſh the Earth*, Gen. 9. *v.* 1. and then repeated in a Command to improve the *Bleſſing* given, *v.* 7. *And you, be yee Fruitful and Multiply*, and *bring forth abundantly in the Earth*, and *Multiply therein*: So that not only the utmoſt Poſſibilities of Nature, at leaſt, were ſtirred up and aſſiſted, by this *Bleſſing* beyond the preſent force and power of Nature, but that *Bleſſing* is quickned by a

particular, *poſitive Command* beyond the Obligation lying upon any man now to that purpoſe: It being the Will and Pleaſure of the *Almighty*, that the *deſolated World* ſhould be ſpeedily *Re-peopled.*

Poſtulat. 3. Although this *Bleſſing* was principally, and eſpecially with Relation to the *Bleſſed Seed*, and ſo to the *Patriarchal Line*, yet not only an equal, but a ſuperiour Intereſt might be allowed to the other parts of *Noah*'s Poſterity, and to the Poſterity of *Shem* out of the *Patriarchal Line*, who were to be far a greater Number, and to *Found* greater *Dynaſties* and more vaſtly extended *Dominions*, till the Time ſhould come ſo many Ages after, that That *Great Seed* ſhould have the *Kingdom*, and *Dominion* under the whole *Heaven*. Nay It is plain, there was a kind of reſtraint of that *Bleſſing* upon *Abraham*'s Family, when the Line was come down ſo far, Becauſe their ſo numerous Multiplication was not convenient, till the Time of giving them the *Land of Canan* deſigned for them was near, which could not be till the Iniquity of the *Amorites* was Full, in the *Fourth Generation*, which Obſervation may eaſe ſome Difficulties in this whole Matter as we paſs along. As firſt, The *Patriarchal Line* will not be an abſolute Gauge of the Meaſures of the *Multiplication* of other parts of Mankind. The *Promiſe* to *Abraham*, of the numerouſneſs of his *Seed* as the *Stars of Heaven* was to hold him and his *Seed* in an expectancy, and was never yet fulfill'd, as It ſhall be in the Kingdom of his *Bleſſed Seed.* In the mean time other Families might more abundantly Multiply, than can be ſeen in this *Patriarchal Line.*

Gen. 15. 16.

Poſtulat. 4. That it cannot be doubted, the Longevity of the *Patriarchs* after Generation contributed greatly to their Repleniſhing the *Earth*; For, as to that part of their Lives, It is expreſly ſaid They *Begat Sons* and *Daughters*, It is ſo ſaid of every one of the *Patriarchs*, till the Line comes down to *Terah*; Of him It is not ſaid, He *Begat Sons* and *Daughters* after thoſe Three Sons nam'd, ſo that in Him the Prolificneſs ſeems reſtrained, and the World as well Peopled as God at that

that Time was pleaſed in Wiſdom and Goodneſs to deſign for the Future increaſe of it in Ordinary; Gradually the Longevity was ſhortned therefore alſo.

Poſtulat. 5. The *Septuagint* Account muſt go upon the Suppoſition, either that each Succeſſive *Patriarch* Nam'd, was the Firſt Son of the precedent *Patriarch*, or that he was not; Now on the Suppoſition, that each was the Firſt, to which I find the great Patrons of the *Tranſlation* moſt inclin'd, the *Hebrew* gives much the greater Advantage to this early *Repleniſhing* the World, for before there was any Sons-Son of *Shem* generated according to the *Septuagint*, there muſt paſs about one hundred thirty Years, by which Time there would ariſe according to the *Hebrew* Three full Generations in a ſtrait outſtretch'd Line, allowing betwixt each ſucceſſive Generation above thirty Years, *viz.* From *Arphaxad Begetting Salah* to *Salah Begetting Eber*, to *Eber Begetting* Peleg 99 Years: And what a great Contribution from hence would ariſe from *Noah*'s three Sons, e're ſo much as *Salah* born according to the Suppoſition of the 70; *Shem Begetting Arphaxad* but at an 130 Years. Now that to this Suppoſal the *Septuagintal* Party moſt incline, appears enough, in that *Voſſius*, with others, charge it as an evident Indication of Corruption on the *Hebrew*; That It does not obſerve Proportion betwixt the Time of the *Pubertas* or Age Ripe for *Begetting*, which requires, ſay They, at leaſt a ſixth or fifth, and moſt often a Fourth part of Life e're attained, as Fourteen is the Fifth part of 70, one the earlieſt Age of *Puberty*, and the other, the general ſtandard of Age in our days.

But ſuppoſe on the other ſide, that the *Patriarchs* nam'd were not the firſt born, as *Seth* certainly, *Shem* by univerſal Conſent of the wiſeſt, and ſo *Abraham* were not, and to which I ſhall moſt incline in all this *Line* in regard of the Efficacy of the fore-named *Bleſſing* and *Command*; then the Years of *Begetting* would be ſo early, that the Product in the ſpace of Years, that might be very well allowed to the *diviſion of the Earth* in *Pelegs Days* would be Incomputable; For we know

the World was not to be Peopled by a dead weight of Time, or Number of barren Years; And ſo much more by an early and ſucceſſively quick Procreation of Children in a ſhorter Time, than by a ſlow and leiſurely one in a much longer; So conſequently It would be much ſooner Peopled according to the *Hebrew* Account, which gives Men leave to Generate at 30 Years of Age than by the 70, which reſtrains Men till 130 Years, and proprotionably in their Deſcendents Deſcendents.

Poſtu. 5. The *Diviſion* of the Earth is ſaid to be in *Pelegs Days*, *Gen.* 10. 25. and It holds to the very ſame Expreſſion, 1 *Chron.* 1. 19. So that *Scripture* gives us to underſtand It was not at *Pelegs* Birth, nor at his Death, but in his *Days*, that is throughout his *Days*, not in one moment, but gradually throughout his *Days*; For though the firſt Confuſion at *Babel* might be at the very point of Birth in point of Time, yet the *Diviſion*, Another Thing, is not defin'd preciſely; nor can the giving his Name at all argue, It was at his Birth, for there is nothing more evident, then that Names were prophetically given at Births, though the Reaſon of the Name did not appear till much after, as is obſerved by *Etymologiſts* in the Names along the *Patriarchs* of the *Firſt Roll*, as how eminently does *Henochs* Name ſignifying *Dedication* Agree to Him, whoſe Character is *walking with God*; yet that Character could not immediately anſwer but in the Time of the Efforts, (though ſuppos'd the earlieſt Efforts) of Reaſon. *Methuſelah* according to the ſame Laws of *Etymology* ſignifies; *Men dead* by a *Dart*, a ſudden ſtroke of Judgment as by a Dart, *viz.* That ſo univerſally killing, as well as ſwift Dart of the *Flood*, which came not till the very end of his Life, and laid ſo many dead. And *Noahs* Name the Spirit of God expounds from a Reaſon, that did not take place till the great acceptance of his *Sacrifice* after the *Flood*, which is called after his Name a *Sacrifice* of *Noacha*, (if I may ſo allude as the Hebrew Letters will allow me) or of *Reſt*, in which the great Promiſes after the *Flood* were founded through the *Mediator*, in whom *Noah* believed,

believed, and became *Heir of the Righteouſneſs* by *Faith*: The Name of *Abram* was undoubtedly *prophetically* given, that it might be capable of improvement into *Abraham*, although the *Promiſe* made to him, and upon which his Name was ſo increaſed in Honour, was not till the Ninetieth Year of his Age; above the half, or middle point of his Life. *Gen.* 17. 5.

It might therefore very well be, that the Name of *Peleg* might be given Him at his Birth, and yet the *Diviſion of the Earth* not be till the After parts of his Life.

So then Account the greateſt part of *Pelegs* Life, and there will be a greater Time allowed for Generation according to the *Hebrew*, than according to the *Greek* Account till *Pelegs* Birth. For till *Arphaxads* 130*th* year, if *Salah* was his Firſt Born, then was no Generation by *Arphaxad*, and proportionably no Generation of the Deſcendents of *Salah*, or of the Contemporaries to his Birth, till another 130 years.

But if *Salah* was not the Firſt Born, but that the *Bleſſing* obtain'd the earlieſt Time for Generation, and with all the Advantages that the Hiſtory of Births, and Twin, and more than Twin Births allows all along the World, There will be ſufficient Numbers of Mankind to agree with the *Diviſion* of the *Earth* in *Pelegs* days, although we hold faſt the *Hebrew* Computation of Time.

And how great Reaſon is there to believe, ſo munificent a *Bleſſing*, and ſo Authoritative a *Law* for *Repleniſhing* the *Earth* ſhould produce a numerouſneſs of Mankind promoted with a greater frequency, and even commonneſs of all the Extraordinaries of Fecundity and Fruitfulneſs, that the World hath ſince known without plain Miracle, either in early Births or double and triple Births at one Time. And ſo the Beginning of ſmall Kingdoms, that were then in the World, and of thoſe *ſmall Kings* or *Regules* was no ſuch Improbability as may be at firſt imagin'd; For *Nimrod*, who was the *firſt Hunter* after large Dominions, had according to Scripture but a *Beginning* of *Kingdom* in *Pelegs Days*, when the *Earth* was *divided*.

For this ſee the *Diagram* of *Dyoniſ. Petavius*, that great *Chronologer*, *de Doctrina Temporum*, *lib.* 9. c. 14.

Gen. 10. 9. 10.

And

—And yet, as I ſaid before, we may very reaſonably underſtand an earlier, and more extraordinary multiplication out of the very *Patriarchal Line* to grow into *Kingdoms* and *Dominions*, than in it. For the growing of that Line into a Kingdom was poſtpond till the Nations were ſo ſetled in *Potentacy*, that *Egypt* could ſo oppreſs them, and that God *drove aſunder the Nations* to make room for them. *Habak.* 3. 6.

And yet upon the Account of the *Great Seed* to deſcend from the *Fathers* of that *Line*, the Propagation of the World was continued, as the principal End, and meritorious Cauſe.

But becauſe the firſt Dominion or form'd ſtate of the People of that Line was determin'd ſo late, and of the Nations ſooner, as in Symbol of the Great *Kingdom* of the *Seed* in the *end of the World*, there was not ſo ſpeedy a multiplication in that Line, as is to be allowed to other parts of Mankind; and ſo that the vigor of Generation was retrench'd in *Terah*, who is not reported to us to *Beget Sons and Daughters*, and in *Abraham* much more, eſpecially as to the *Patriarchal Line*; ſtill more in *Iſaac* All within that Line; and in *Jacob* the Foundation of the Kingdom of the *Jews* was laid in twelve Perſons.

But becauſe I am very ſenſible how much this Aſſertion is fore-ſtall'd by contrary Opinion, I ſhall conſider the moſt preſſing Objections, againſt what I have now diſcourſed.

Object. 1. If the *Diviſion of the Earth* was not at the very Birth of *Peleg*, and did not ſet a Character upon it; ſo that from thence He received his Name; It had been more proper to have given that Name to ſome other of *Heber's*, or to the Sons of the *Patriarchs* following, at whoſe very Birth that *diviſion* was.

Anſw. 1. It is to be conſidered in the firſt Place, that the Divine Wiſdom by *Moſes* choſe out whom he pleaſed, and ſaw fitteſt to carry that Remark; And though it is moſt undoubted, there were many Deſcendents in the *Patriarchal Line*, in whoſe *days* that *diviſion* was equally as in *Peleg's*; Yet no other beſides Him was elected by God to bear the Signal of it to after Ages, but only He: Even as *Shem* Before, *Iſaac*

or

or *Jacob* after, might have been called the *Father of many Nations*, as *Abraham*, ſeeing they were (as the Apoſtle ſpeaks) *Heirs of the ſame Promiſe*, only the free diſpoſe of God gave to one the Name of *Abraham*, to the other the Name of *Iſaac*, and to the third the Name of *Iſrael*; and *Shem* before them all was honoured with the Name *Melchiſedec*, *King of Righteouſneſs*, and *King* of *Peace*. This Impoſal of Names, wherein Supreme Diſpoſe had the Government, is not to be call'd to account, either according to meer Event, or any Humane Regiment of Things.

Anſw. 2. There was indeed none ſo fit as *Peleg* to be the Memorial of this moſt notable Event to Futurity; For He muſt be conſidered as in the *Patriarchal Line*, and, as one of the Heads of it, and He muſt be conſidered as the Son of *Heber*, who, whatever can be ſaid againſt it, was honour'd by God in an eſpecial manner to derive on that Poſterity of whom Chriſt that *Hebrew* Child came, the Name of the *Hebrews*, of whom *Jehovah* was pleas'd to be the God; *Jehovah, God of the Hebrews*; and the Apoſtle remembring it, ſet a juſt Value upon it, though as nothing compared with Chriſt, and denominated himſelf an *Hebrew* of the *Hebrews*, of a pure *Hebraic* Original, even as He ſo peculiarly was choſen by God to write, not to the *Twelve Tribes*, *Sojourners*, or *ſcattered* abroad, but to the *Hebrews*. 2 Cor. 12. 22. Philip. 3. 5.

I make no doubt therefore to affirm, that the Name of *Heber* was either *Hiſtorically* or *Prophetically* given to him, from ſome very Remarkable Motion, or Receſs, which He himſelf, and the *Holy Patriarchs* before him, ſhould make at the Time of the *diviſion of Earth*, and in ſeperation from the Reſt of the Again deeply corrupted World; And ſo that the *Patriarchal* Poſterity, being remarkably in a ſtate of Motion for ſome conſiderable time, retained the Name among the reſt of the Nations ever after; and were known by it, even to the time of the *Hebrew Child*, as Chriſt was called in their *Propheſies*, ſo the *Ægyptians* called the *Iſraelites Hebrews* on all Occaſions; So they ſtyled *Joſeph*, although the Name is not in Sacred Sto-

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ry given to *Iſaac* or *Jacob*. So they are alſo called among the *Philiſtines*, although the Name of *Iſrael* was then ſo well known, 1 *Sam.* 4. *&c.* and when the *Iſraelites* are moſt diſtinguiſhed from the *Proſelites* or *Captives* of other Nations, They are in all times in Scripture, from the very time of *Moſes*, to the time of *Jeremiah* the *Prophet*, and ſo down to the Apoſtles times called *Hebrews*, and their Language the *Hebrew Language*, 2 Cor. 11. 22. Acts 6. 1. Luc. 23. 38. Revel. 9. 11.

Deut. 15. 12. Jerem. 34. 9. 14.

Now what ſo monumental Reaſon can be given of this Name, as that *Heber* the *Patriarch* was choſen by God from all the reſt of the *Patriarchs* to bear a Name for his Poſterity; which It kept from the *Diviſion* of the *Nations*, ſo his being choſen from all the reſt of the *Patriarchs*: And if we will believe *Moſes*, *Heber* lived to deliver himſelf the Name of *Hebrew* to *Abraham*, and for that purpoſe He was of all the *Patriarchs* the longeſt liver after *Shem*. *Abraham* conſign'd it over by *Divine Teſtimony* to his Poſterity; Indeed the *Septuagint* troubles the *Hebrew* Fountains by ſhortning *Heber*, and cutting off an hundred and ſixty Years of his Life after the Birth of *Peleg*, and remunerates him only with an *Imaginary* hundred for them before *Begetting*, more than the *Hebrew* gives Him then, as was before obſerved, yet ſo that He looſes ſixty in the whole Sum, but I have diſproved their Authority in ſo doing.

I hope then, I may, without Impoſing upon any, preſent this as a probable Conjecture from the whole Appearance; *Heber* had *Prophetically* the Name of continual *Motion* or *paſſage*, without any ſetled Territory given Him, before the Language of the World was *Confounded*: And, as a Memorial of His own, and the holy *Patriarchs* before him their Diſſent, from that Inſolent Project of the *Tower to Heaven*, It was given to them to retain the former Primitive Language; That from Him ſo call'd, is known to be what we call the *Hebrew* by the *Names* in the *Patriarchal Genealogies*, and their Signification: He fore-ſeeing not only by Reaſon, but by *Divine Inſpiration*, the neceſſity that in regard of the *Confounded Speech*, the Earth ſhould be divided, that is, ſetled in diſtinct Colonies, and ſo

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in proceſs of time in diſtant Governments, and Dominions, nam'd his Son born about, or if we will, at the time of the *Confuſion* of *Languages*, *Peleg*; All the days of *Peleg*, the *diviſion* of the Earth was ſettling; In regard of which *diviſion*, not to be perfected, but in a large ſpace of time, *viz.* 239, as *Sacred Story* aſſigns to *Peleg's Days*, He bare the *Prophetical* Name of *Peleg*; Thus the Name was given on the occaſion of *dividing* the *Earth*, not preſently *divided* juſt at the time of his Birth: But the *Diviſion* was making all the *days* of *Peleg*: And ſo the occaſion of the *dividing* the *Earth* was at the Birth of *Peleg*, the *diviſion* it ſelf was gradually performing all the *days* of *Peleg*. And at that time *Heber* the *Patriarch* was choſen by God, and his Name *prophetically* impos'd to that purpoſe, to be in that *Confuſion* of *Languages* the Head of the Poſterity of the *Hebrews*, who ſhould ſo retain the primeve and *Original Language*, and be the Parent of thoſe who were to have no ſettled inheritable Dominion, till God gave it them in the *Land of Canan*, but to be in continual motion and paſſage up and down; As they are deſcrib'd till then, *Going from one Nation to another*, 1 Chron. 16. 20. and *from one Kingdom to another People*; And though they have had in ſuch ſpaces of time, as Scripture hath inform'd us, a ſettled Country, yet they have been ſtill motionary in *Babylon* and after, and are to this day, although indeed now under a dreadful Judgment; even as wandring *Jews*: But *Chriſtians*, Spiritual *Iſraelites*, and *Hebrews*, are *Strangers* and *Pilgrims* in Sojournment, looking *for a City*, that *hath Foundations*, and a *heavenly Country*, even that *New Jeruſalem* under that Supreme *Hebrew*, Jeſus Chriſt; And of all ſuch, *Heber* hath the Honour to be the *Patriarch*, made ſo at the time, when God *divided the Nations their Inheritance* by Line with a proſpect upon the ſtate of the *Children of Iſrael*, firſt under *Joſhuah*, *David*, and *Solomon*, then under CHRIST. Deut. 32. 8.

Now upon this ſtate of the whole matter allowing ſuch ſwift Procreation, as the Bleſſing and Command ſo often praiſed requires, we find room enough for the *diviſion* of the *Earth* in *Peleg's days*, viz. 340 years from the *Flood*.

Object. 2. The comparing the Product of this time with some Parallels in *Scripture*, as to the times of *Begetting*, or the numerousness of the Product within such Bounds, makes a great Objection against the Possibility of Peopling the World within those Bounds of time, the *Hebrew* allows from *Arphaxad* to *Peleg*, for *dividing the Earth*, or from *Arphaxad* to *Abraham* for its Increase.

The Objection in the first particular lyes much in this, that *Abraham* had no Reason to fear a Posterity at the Age he was so sollicitous for it, when his Fore-fathers from *Shem* were *Begetting Sons and Daughters*, at so much a greater Age in his very sight.

Answ. 1. Now as to this, except my Understanding exceedingly deceives me, the Objection Recoils with an undeniable and unanswerable Force on the Objectors; For if the time of *Begetting* had been so late, as the *Septuagintal* Accounts make it, it had been no so great wonder for *Abraham* to have been Childless at *Ninety* years of Age or sooner: So that this even extorts the acknowledgment, that the Age of Generation was much sooner than that Account would have it, or that at least the *Patriarchs* nam'd in this Roll were not the *First Born*; or else that the *Translations* Account cannot be true: And either way Releases the great Difficulty we contest with.

Gen. 15. c. 17. 12.

Indeed my Supposition is, that the Blessing and Command of so extraordinary Influence was now at least abated, as also of so long Life; but not to that degree, that *Abraham* shou'd be in suspition of *going Childless*, because he had not a Child at *ninety* years, when before *Terah* the earliest Birth was at a hundred twenty nine years according to that Account.

The Objection, as to the second Particular, rests upon the Instance of the *Israelites* in *Ægypt*, who from *Seventy* Souls increased in two hundred and ten years, or thereabout, but to *six hundred thousand* grown Persons besides Children, although there was so peculiar a Blessing of Fruitfulness over them.

Answ. 1.

Anſw. 1. It is moſt evident from that Inſtance, that exceeding and unaccountable Multiplications of the World depend upon God's immediate Bleſſing and diſpoſe; and that according to the Laws, Rules, and Progreſs of Nature, no *Ideas* of it can be ſhap'd, nor traces of it diſcover'd to Perfection: For till after *Joſeph*, and that *Generation was dead*; The great Fruitfulneſs of the Children of *Iſrael* is not Recorded, and how long after the Fruitfulneſs began, is not defined to us; But accounting the time at about an hundred and forty years from *Joſeph's Death*, to the *going out of the Children of Iſrael*, And they were *ſix hundred thouſand grown Perſons beſides Children*, which was a Nation in *Moſes* his Account, *Deut.* 7. 1. Exod. 1. 6, 7. Exod. 12. 37.

Anſw. 2. There are Three great Points of Difference betwixt the Fruitfulneſs of *Noah*'s three Sons, and that of the *Children of Iſrael*, that may eaſe this Difficulty to us.

1. That theſe extraordinary Fructifications being dependent upon the *Benediction* of *Heaven*; They are to be rated in their Extraordinaries, firſt according to the extraordinary Declarations of the *Benediction*, and ſecondly, according to the Ends, that were to be accompliſh'd by it; Now it is moſt evident, according to what hath been already ſaid, That the Declarations of *Bleſſing*, both by the words of the *Bleſſing*, and of the *Command*, That they much exceed the only Hiſtorical Recognition of the exceeding *Fruitfulneſs* of the *Children of Iſrael*, which is indeed as high, as full as it can be. *viz.* That *they were Fruitful, and increaſed abundantly*, and *Multiplied*, and *waxed exceeding Mighty*, and *the Land was filled with them*: Yet this does not riſe up to the height of the *Bleſſing* and *Command*, to *fill the whole Earth*, and ſo that the *dread* of Humane Nature ſhould go up to *Heaven*, and *down* to the *deep* in an *Univerſal Monarchy* over whole Nature, and a Command upon Men, exciting that Power of the *Bleſſing* to the utmoſt; So that we are to expect as great ſurmounts above this *Hiſtorical* Relation, as can be expected between a ſecret Influence, and a grand Charter, and Law of Multiplication. Gen. 1. 7. Gen. 9. 1. 2.

And then ſecondly, the Ends are to be much conſider'd: The Fruitfulneſs in the Caſe we are upon was to Repleniſh a *World*, to become a *World* of Mankind; In the other only to become a *Nation*, *Great* indeed in regard of the *Theocraty* or Divine Government of it, elſe as *Moſes* tells them, not the greateſt, but the leaſt and ſmalleſt Inſtance of the firſt *Bleſſing* of the Multiplication, which confirms what I obſerv'd before; that the *Patriarchal Family* was kept low. You were, *ſaith* Moſes, *the feweſt of all People*, Deut. 7. 7. and even at this their higheſt Multiplication, and when the *Bleſſing of Multiplication* had been for ſome time peculiar to them above all the World; The *Nations* they were to diſpoſſeſs were *greater and mightier than They*, *v.* 1. Not only thoſe together were ſo, but each Nation was ſo:

2. As a Counter-Balance betwixt them, and this Multiplication till the *diviſion* of the *Earth*, there was a vaſt difference betwixt the long Life of the one and of the other, even as till *Peleg*, there is between *four hundred* and more; and after him to *Abraham* between 200; and 70 or 80 Years; which *Moſes* the *Man of God* gave as the common ſtandard of Life in his time, although he himſelf, and ſome Eminent Perſons of great Figure were extraordinarily *held in* Life.

Pſal. 90.

3. The number of Years for the moſt ſuperabundant *Multiplication of the Children of Iſrael* was to the neareſt we can Divine, but about 80 years; For the time of their greateſt *Multiplication* was about the time *Moſes* was born, who was 80 years old at their going out of *Ægypt*. And when thoſe ſevere Methods of cutting off the *Males* was taken; Beyond all Rational Conjecture, *The People multiplied*, and *waxed very mighty*: So unfathomable are the Depths of Providence in bringing to paſs its Ends, that his Word is to be believ'd where it is poſitive, and not to be graſp'd and girdled by the meaſurement of Humane Reaſon; For *the more they were oppreſſed the more they multiplied.*

Exod. 1. ver. 12. ver. 20.

When therefore we have a *World to People* by the Supreme Actuation of Providence, and that till the *diviſion of the Earth* was

was ſettled, we have the ſpace of 340 years to do it in, who ſhall dare to Reject the Original Word of God, becauſe Humane Reaſon cannot comprehend the Peopling of the World by ſo paramount a *Bleſſing* and *Command* in ſo ſhort a Time? He made a People to grow up to *Mightineſs*, when it was endeavour'd to be cruſh'd and mow'd down, as it roſe by the Cruelty of a Mighty Prince and People, among whom they ſojourn'd, and by whom They fear'd an Over-power: This Inſtance therefore helps to ſtrengthen our Faith in the *Original Word* of God, and not to weaken it.

I come now to the Third Objection againſt the *Hebrew*-Time, which appears to me to carry the greateſt ſtreſs of Reaſon, and reſts it ſelf on undoubted *Scripture Authority*.

Object. 3. According to the undoubted *Word of God*, if the *Hebrew Bibles* are taken for ſuch; *Noah* liv'd beyond the Attempt to *build a Tower to Heaven*, *Shem* King of *Righteouſneſs* and of *Peace*, liv'd to the latter end of *Abraham*'s Life, *Heber* ſurviv'd down to the Life of *Jacob*, and along the firſt nineteen years of it; How comes it then to paſs, that the Authority of *Noah* over All, as his Poſterity, did not more prevail to govern them, and over-rule ſo audacious an Attempt as the *Building Babel*? Why did he not repreſs the Ambitious Violence of *Nimrod*? where or how was that happy Government of *Shem* exerciſed, that it had ſo little Influence, and ſo dark Monuments of it, *viz.* the Government of *Melchiſedec King* of *Salem* or of *Peace*? How came it to paſs, that the then ſurviving *Patriarchs*, Progenitors of *Terah* did not by their Care and Parental power preſerve him from *Serving other Gods beyond the Flood*, nor ſee better to the Education of *Abraham*, but that he was corrupted in his younger Age alſo? Why are there no more Monuments of the holy Anceſtors Converſation even of *Noah* and *Shem* with their Poſterity of the ſame holy Line, and eſpecially thoſe of them, who ſurvived to *Abraham*'s ſo gracious *Call* by God, and ſo ſupreme Favour to him in the *Covenant of Promiſe*? why are there found no Conferences on ſo great a Matter, ſeeing

ſeeing *Shem* himſelf, and *Heber* ſo much more over-liv'd that time? why do we read of no Entercourſe of *Iſaac* with *Shem*, no *Bleſſing* and Inſtruction of ſo renowned an *Anceſtor* as *Heber*, which might derive with his Name on the whole Poſterity, and upon *Abraham*, *Iſaac*, or *Jacob*? or does it ſeem credible, that *Heber* ſhould live beyond *Abraham* himſelf, and down into nineteen years of *Jacob's Age*?

Gen. Anſw. It is certain throughout the whole Frame of *Scripture*, nay, even through the whole Frame of Nature, wherein the Truth and Reality of things is out of all diſpute, There may be innumerable Doubts, and ſurprizing Queſtions made about them, that may be very hard to reſolve to the Satisfaction of Curious and Inquiſitive, much more of Minds prepoſſeſs'd in any Caſe: It is our Duty to be *Wiſe to Sobriety*, and to be ſatisfied with Things clearly Reveal'd, and to improve them to the utmoſt. This may be in general given in Anſwer, but more particularly.

Anſw. 1. With Relation to the holy Influence of thoſe Great Perſonages, *Noah* and *Shem*, ſo Illuſtrious in all Piety and Fear of God; It is to be moſt humbly conſider'd, ſupreme Holineſs and Grace hath *Mercy on whom he will have* Mercy, and *whom he will, he hardens*, and where the Senſe of him, and his Preſence, and his *Law written* in the *Heart*, and otherwiſe promulg'd, do not prevail, where ſo great a Monument of Juſtice, Wrath, and Power, God had ſo lately erected, and that ſtill ſtands ſo to lateſt Ages, even the *Flood on the World of the Ungodly*, did not better men; It is no wonder, *Noah*, a *Preacher of Righteouſneſs*, as not before, ſo not after that *Flood* could prevail: But is it any Argument, *Methuſelah*, *Lamech*, and *Noah* were not in Being, becauſe the World was then no better? That there was no ſuch *Flood*, no ſuch *Noah*, becauſe an *accurſed Cham*, and his Poſterity, appears ſo ſoon after? That *Iſaac* did not live becauſe there was a Prophane *Eſau*, and ſo we might run through the *Scripture*? No more is it againſt *Noah*, and the other *Patriarchs*, that there was ſo wicked an Undertaking, as the *Building* of a *Babel* up to the Clouds,

Clouds, or that *Nimrod*, who was ſo *Great a Hunter before the Lord*, was ſo alſo before *Noah*: Or that God Remonſtrated from Heaven in their days againſt the Wickedneſs, by firſt a *Confuſion* of *Languages*; then upon it, by *ſcattering them over the Face of the whole Earth*, preparing and neceſſitating a more orderly *Diviſion* of it, of which firſt, It pleaſed God to make *Pelegs Birth* to be the Character, and his whole Life, or *Days* the Character of the Latter.

Anſw. 2. When I conſider that part of the Objection, that we have no more of the *Patriarchal* Action in *Scripture*, I find It lyes againſt the *Scripture* it ſelf; for that Action is no more found in the *Tranſlation*, than in the *Hebrew*. And It was an Attempt too bold and hazardous to have adventured upon, to undertake the Counterfeit of *Sacred Story*, and would ſoon have bewrayed it ſelf: For who except Authoriz'd by the *Spirit* can write, as that writes? As the *Lord* of it ſpoke, as *never yet man ſpoke*; ſo He writes in it, as never man wrote.

But as I ſay, this Objection lyes againſt *Scripture* it ſelf; For what neceſſity is there, that there ſhould be more written of *Noahs* Action, if his three hundred and fifty years reach'd ſo near *Abraham*, or if They reach'd but into the ſuppoſed *Cainans* Life? or of the Action of the *Patriarch Shem* in his five hundred years, if They extended to *Abrahams* latter part, or but only to *Hebers* Current of Life? Or how ſignal was the Converſation that paſſed betwixt *Abraham* and *Iſaac*, as given in *Scripture*, except in that great matter of his being prepar'd to have offered Him to God? Or what *Benediction* do we read *Abraham* confer'd on *Jacob* and *Eſau*? Or that he took notice of the wonder of *Jacobs taking his Brother by the Heel in the Womb*? Is this ſilence any Argument *Abraham* did not then ſurvive, or ſo much as that there was no ſuch Action, Bleſſing, and Converſation, which we aſſuredly know in Reaſon of *Scripture*, there muſt needs be? For Scripture gives ſo much of *Hiſtory*, as was agreeable to its wiſe Ends, and no more; and yet there might be much more, and undoubt-

undoubtedly there was, of both the first and second *Patriarchal* Action.

But there is that great Entercourse betwixt *Shem* and *Abraham*, of most Great and High Account, veil'd under the *Mysticals* of *Melchisedec*, that the *Septuagint* hath made impossible to be understood of *Shem*, and to whom can the Patrons of it apply it? *Shem* must be dead many years before *Abraham*, as they compute. And this, as I hope, may more fully appear, is a down weight of Argument against their Computation, and hath necessitated to so many strange Interpretations concerning that *Melchisedec*.

Answ. 3. In observing that part of the Objection, that enquires after the seat of *Melchisedecs* Holy and peaceful Kingdom, and the great Disorders at the same Time, or former Times in other parts of the World, and particularly the Idolatry of *Terah*, and *Abraham*, so particularly noted to us by *Joshuah*; It moves humble Adoration of the Freedom of the Blessed Spirit, that *Blows where It listeth*; There was the Kingdom of *Salem*, most probably out of the very *Patriarchal Line* under *Melchisedec* the *King of Righteousness*, For if it was (as undoubtedly it was) *Shem*, yet He had many Sons, not of the *Patriarchal Line*, as we must needs conceive. Or whereseever *Salem* was, or whoever *Melchisedec* was, that King and that Kingdom was in the days of *Abraham*; And its unknownness or want of Influence on the World, does no more distress the *Hebrew* than It distresses the *Translation*, and shews evidently the freeness of Grace in doing what it pleases with its own, even as *Job* and his Friends were out of the *Patriarchal Line* more excellent Persons than many in it: For Grace though eminently in that Line is not tyed to it; For He who said in *Isaac* shall thy *Seed be called*, and *Jacob* have *I loved*, and *Esau* have *I hated*, is tyed to none.

Now as to the possibility of *Terah*, and *Abrahams* falling into Idolatry in the Days of *Shem*, supposing he lived so far into *Abrahams* Time, as the *Hebrew* draws Him, It is as great as the falling into it, while *Melchisedec* and his excellent Kingdom

dom was in the World, if *Melchiſedec* were a different Perſon from *Shem*. For *Abraham* though deſcended from *Shem*, might live as far from Him, as from *Melchiſedec*, if another Perſon. And He might be as little aw'd by *Shem*, as by *Melchiſedec* carrying the Majeſty of *King of Righteouſneſs* and *King of Peace*. We ſee how different the Spirit of *Eſau* was, and how far It went off from the *Fear of his Father Iſaac*, and how much at a diſtance both *Eſau* and *Jacob* liv'd from *Iſaac* the greateſt part of their Lives, although he had no other Poſterity but them only; where as *Shem* for 500 years *Begat Sons* and *Daughters*, who were not of that *Patriarchal Line* preſerved diſtinctly on to Chriſt, and among them probably his Kingdom was, as a *Type* of the *Gentile Church* of the Great and True *Melchiſedec*, of whom *Shem* was but the *Type*. Had we not had Scripture Story to guide us, we could not have known ſo demonſtratively *Eſau*'s far off State every way from *Iſaac*.

And undoubtedly God ſuffered *Terah* and *Abraham*; For they are ſingled out by Name, as the only *Servers of others Gods* in the *Patriarahal Line*. I ſay God ſuffered ſo great a Lapſe in them, that He might magnifie his Grace in both their Recoveries, and both humble and warn their Poſterity in the Senſe of it, as *Joſhuah* doth, and as God reminds them, *Ezekiel* 16. to the *Glory of his Grace*.

And thus I have endeavoured to ſatisfie the Doubts and Objections riſing from Appearances out of *Scripture*, contrary to the *Hebrew* Accounts of Time: That which riſes from *Pagan Story*, or Pretenſions of it, is otherwiſe to be anſwered under the next Head: I come therefore to the Third Thing I propoſed to inſiſt upon in this Controverſie.

3. That the ſuper-extending the *Dynaſties* of *Pagan Story* to vaſt ſpaces of Imaginary Time, hath been the moſt rationally apparent Cauſe of deſigned changes of the Times of both the *Patriarchal Rolls*, and of this ſpurious *Canan* introduced in the *Septuagintal* Accounts, and from thence ſtolen into the *Goſpel* of the *Evangeliſt Luke*.

Now when I ſay, It is the moſt rational apparent Cauſe, I mean the ſpring and original Cauſe, For I am very ſenſible, and make no doubt, the violation being firſt on a *Paganiſh* Account, there fell in ſome Intereſt of the *Jews* in their Time, and after of the *Chriſtians* to promote and confirm ſo great violations, through Miſtake and Error, as They were at the firſt made through Deſign.

And I muſt further aſſume, That I ſuppoſe my ſelf to have given ſome ſo valuable proofs of the Truth of the *Hebrew*, and falſhood of the *Septuagint*, in theſe two parts of *the Line of Time*, that what I now ſpeak muſt be underſtood as depending on former Proof, and yet as increaſing that too, by giving a fair and probable Account of ſo Great a Violation, taking that Root It hath done in the ſeveral Ages, ſince the *Tranſlation of the Seventy.*

1. It may very well, and muſt be ſuppoſed, That when this *Tranſlation* was made, It did not lye Dormant and Cloyſtered in the *Alexandrian Library*, but that many Tranſcripts of it went abroad in the World, both by the diſpoſe of Providence, as preparing the *Gentiles* for the Knowledge of the True God, and of *Jeſus Chriſt*, as alſo by the Curioſity of the Learned of the *Gentiles*, to ſearch Records of ſo Great Veneration among the *Jews*, and containing ſo early a *Hiſtory* as of the very *Original* of the *World*, and of all Divine and Excellent Knowledge.

2. That the *Tranſlation* falling hereby into the Hands of the *Gentiles*, and not under that ſupreme Guard of *Providence*, as the Standard *Original* was, and always is, might in ſuch a point as of Time, be changed by their Hand as Occaſion ſerved, and alſo ſubject to as many mutations, as after Intereſts might require.

3. It is made moſt evident by the *Incomparable Author* of that ſo well known, and highly, and juſtly valued Treatiſe, *Origines Sacræ*; that near about, but after the Time of this *Tranſlation*, *Beroſus*, the *Chaldean*, and *Manetho*, the *Egyptian Hiſtorians* ſet up, One the Antiquity of the *Chaldean*, the other

other of the *Egyptian Dynasties*, and carried them as far backward as It was possible for them to do, with, or without Truth, and Reason, in a Vie with all other Pretenders, excited by the Accounts of the First Times, and of the Claims of the *Jews* to so great an Antiquity, and being thereby enabled the better to form their Pretensions.

4. It is made out by the afore-nam'd Learned *Gregory*, * that *Josephus* the Great *Jewish Historian* did in all Things much attemper his History to the obtaining Credit among the *Heathen*, and in a Comprimise of things for their belief, even to the injury of *Sacred Writ*, and its most renowned *Miracles*, As that most *Impartial Author* makes out in several Instances, even while He is writing in Honour of the *Translation*: what wonder then is it, that to such Ends, even the *Jews* themselves, some of them at least so minded, should submit the *Translation* (while the standard word of God stood entire) to such Changes, the more too out of envy to the Heathens exact Acquaintance with *Scripture* Truth.

* Discourse of the 70 Interpreters.

5. There was no point of *Scripture*, that would more gratifie the Humor of the High *Paganish* Pretences to Antiquity, then the setting the number of years at as swelling an Account as could be, from the *Division of the Earth* by the *Sons of Noah* after the *Flood*, For that agreed to their extravagant reckoning of years from their own Beginnings.

6. How far might the *Helenists* or *Grecianiz'd Jews*, growing into Ignorance of the sacred Originals, be deceiv'd by false Copies of the *Translation*, or if more Learned, to perswade the Heathen among whom they Lived, into a higher esteem of their *History*, *Laws*, and *Religion*, take advantage of their Ignorance of the *Hebrew Originals*, and by a *Pia Fraus* or Holy Cousenage comply with the Error in the Copies of the *Translation*, and so set the Time from the *Flood* back so great a number of years, as are now found. And for proportions sake raise the Account of the years of the *Patriarchs* before the Flood also, that so their Antiquity might be in numbers of years, increased as high as the Worlds *Creation*.

And then, that *Tradition* of the *Meſſiah* coming in the *ſixth millenary*, as that *French Author* preſſes, might prevail with them through the impatience of that ſubject and Tributary State, in which they had ſo long been under thoſe ſucceeding *Monarchies* in *Daniels Propheſie*; and might incline them to an eaſie Deception, as if the ſixth *Millenary* was then current; and all-though in the midſt of All, Providence ſecur'd the *Original*, yet the *Tranſlation* might be ſet to this earneſt deſire of a State of Liberty, and Dominion which They ſo eagerly expected, and believed, their *Meſſiah* would aſſert them into.

7. The firſt Chriſtians were unacquainted with the *Hebrew Text*, and after the *Apoſtles* Time, by degrees the extraordinary *Gifts* both of *Tongues* and of *Interpretation* of *Scripture* ceaſed to them, as hath been before noted; There were then Copies of the *ſeventy* corrupted in the Accounts of the *Patriarchal Time*; They found an Argument forcible, as it ſeem'd, againſt the *Jews* to be made from thoſe Accounts joyn'd with that *Tradition*, that the *Meſſiah* was to come in the ſixth *millenary* of the World current and deſirous to make the utmoſt advantage from that Account to prove the *Meſſiah* already come, They magnified the *Tranſlation*, and as They came to underſtand on any occaſion the *Originals* to be againſt them, they ſuſpected the *Jews* of Corruption of them, and charged it upon them.

And further, The earneſt deſire after, and expectation of the ſecond *Coming* and *Glorious Appearance of Chriſt*, very ſuddenly, and in the ſame *millenary* made them glad of the Encouragement, the *Tranſlation* gave them to believe that World was ſo near at an End. This was ſtrongly imprinted upon the Apoſtles themſelves, before our *Lords Aſcenſion*, as appears by many Things, They ſaid to Chriſt, and particularly at his *Aſcending* farewel. This remain'd in the Minds of Chriſtians afterwards, as appears by that ſo vehement Inſtruction of the Apoſtle to the *Theſſalonians*, and his *Propheſie* of a great *Apoſtaſie*, and of the Antichriſt before that *Day*

of

of Christ. Now what so probable Ground of all This Expectation among Those, who believ'd the *Messiah*, Come, and Ascended; but that *Tradition*, that *Messiah* was to Come into *his Kingdom* in the sixth *Millenary* Ending. And then the Great Additions of the *Translation* in so great Vogue; at least in some *Copies* of it to the years of the *Patriarchs* made that very Time, the *sixth millenary* almost ended; and therefore It followed the *Messiah* was suddenly to *appear in his Kingdom*: Now as Christ before, till his very Ascension, continually repress'd this Expectation in the *Apostles* themselves, so the *Apostles* after, while They continued on Earth, asswag'd it in Christians, sometimes on purpose, and expressly; the Apostle *Paul* foreprizes *Spirit*, *Word*, or *Letter* from moving any Mind with such Apprehension, among which I doubt not, All pretence from *Scripture*, *New* or *Old*, was comprehended, that was by *Translation*, or *Interpretation* found that way. And then the *Apostles* set such Things to come to pass before that day, that required long Time, though All within the *Latter Times*, as both the Apostle *Paul*, the Apost. *Peter*, and especially the Apost. *John in the Revelation* shew, which if rightly understood, had introduced clearly other Sentiments, and shewn how little need there was to take Advantage by corrupting and changing the Inspired Accouuts of Time, to make out six thousand years at the First coming of *Messiah in the Flesh*, two thousand more than had then run out, and so much sooner, than the Coming of Christ in his Glory and Kingdom required. 2 Thes. 2.

I have thus far shown the State of the *Translation* in its lyableness to Corruption and Change in this Account of Time; I come now to a closer Arguing, that It must have been chang'd, and corrupted; because It does not answer the great Ends of the *Patriarchal Line*, as I shall endeavour to make good in these following Obsservations.

Obser. 1. The very Grand Design of the *Patriarchal Line*, and Time is to convey down the Promise to *Jesus Christ the Blessed Seed*; and so onwards to his *Kingdom*. So much there-

therefore, As God would have known concerning this *Line*, is either more openly, or more ſecretly made known: what is more open, riſes immediately from the words of *Scripture*, what is more ſecret ariſes from Hints of *Scripture* in ſome Places; and thoſe Hints more fully declared in others, ſo that the full underſtanding muſt Ariſe from a compare of *Scriptures* one with another.

Gen. 14. 18. *&c.* Heb. c. 5. c. 6. c. 7.

Now according to this Obſervation, I find *Shem*, and *Heber* the Two principal Perſons betwixt *Noah* and *Abraham*; *Shem* is that *Melchiſedec*, who *Bleſſed Abraham*, as the *Prieſt of the moſt High God*, *King of Righteouſneſs*, *King of Peace*; and of how great Uſe *Melchiſedec* is, as a Type of Chriſt, and in his *Bleſſing of Abraham*, the Apoſtle to the *Hebrews* ſhews at large: And that this was *Shem*, and could be no other, I ſhall endeavour under the following Head of Diſcourſe in this *Patriarchal Roll* to make good. Here therefore I charge the *Septuagintal* Account with Corruption and Change, becauſe It ſhrinks up the extent of *Shems* Life by tranſpoſing an 100 years after *Begetting* to the years before *Begetting* in *Arphaxad*, *Salah*, and *Heber*, beſides the hundred and thirty year'd *Cainan* of their own *Creation* out of *Nothing*, who therefore is *Nothing*, and All his Time a *Nothing* of Time: and giving a hundred years to each following *Patriarch* to *Terah*, out of their own Treaſury of Time, that is indeed no other, than Imaginary Time; ſo that *Shem* could not reach *Abrahams* Birth by ſome hundreds of years, although the *Spirit of Truth* ſeems to have deſigned Him ſo long a Life, as on one purpoſe, that He might bleſs Him, who had the Promiſes.

σκοπέιν-τες 2 Cor. 4. ult.

Again, the *Patriarch Heber* ſtands in *Sacred Writ*, as the Father of All Thoſe, who know themſelves in a Tranſitory State here, and ſcope at the Things that are *unſeen* and *Eternal*, and *Confeſs* that They are *Strangers* and *Pilgrims upon Earth*, and *ſeek another Country*, and are here only in *Tranſitu*, in perpetual Paſſage and Motion.

Heber received his Name probably from ſome memorable *PASS* He was foreſeen to be to make at the *Building* of *Babel*,

bel, or becauſe *Abraham* his ſo Great Poſterity was to *paſs* over the *Flood* out of his *own Country*; but whatever the Type was, He was deſign'd by God to live firſt to *Abrahams* Time, who was from him, and from the Reaſon of his Name Renewed, *viz.* a Being in *Paſſage*, as *Abraham paſs'd* over the *Flood*, called the *Hebrew*; Then on to *Jacob* in his nineteenth year, *Heber* lived yet: Now the Life of *Jacob* was a continual Paſſage, and He ſays of Himſelf, I *paſſed* over this *Jordan* with my *Staff*, and as a Monument of this Name of continual *paſſing* and *ſojourning*, every Offerer of the *Firſt Fruits* was to confeſs; *A Syrian ready to periſh was my Father*, and He went *down to ſojourn*, *&c.* So *Jacob* in the Thing it ſelf was an *Hebrew*, though It pleaſed God to Sirname Him by another Name, *Iſrael*, and his Poſterity *Iſraelites*: Yet the Name of [*Hebrew*] was not antiquated, as hath been ſhown; In the wiſe diſpoſe of God, the *Patriarch Heber* denominating his Poſterity by the Name of *Hebrews* lived on to the *Patriarch Jacob*, denominating the ſame Poſterity *Iſrael*: And as their Perſons, ſo their Denominations Liv'd together, and are preſerved in *Sacred Record* for future Uſe, *to this Day*, even till They come to that State, when All the *Iſrael* of God ſhall be no longer *paſſing*, nor their *Feet made to move* according to that ſignificant Phraſe, 2 Kings 21. 5. But *They ſhall be Pillars* in the *Houſe of God*, *and Go out no more.* Rev. 3. 12. Deut. 26. 5. Gen. 32. 13.

I therefore charge the *Septuagint* with Corruption, and Change in Docking the Age of *Heber* an hundred and ſixty years after *Begetting*, and Recompenſing Him with a hundred only before *Begetting* which They had not to beſtow where They pleas'd: And ſo They tranſpoſe an hundred out of due Place and Time, and utterly deprive Him of ſixty; a greater Injury than to any of the other *Patriarchs*, the Reaſon of which ſhall be preſently requir'd at their Hands. In proſpect of which poſſibly They gave *Salah* twenty ſeven more than there were due to Him.

Obſerv. 2. A Collateral End of the *Patriarchal Line* was to point out, but more darkly, and by way of Collection the

the Times of the World of Mankind who were without the *Patriarchal Line*, and to ſhew the ſpeedy Re-peopling the Earth, not by ſwelling up a number of years for the doing of it, but by a diſcovery of the mighty Influence of *Divine Bleſſing*, and Command for the doing of it, while the very *Patriarchal Line* it ſelf was kept low in Number, and went on One by One, was in no Community, nor Kingdom, that made any Appearance in the World, till It fell down in *Jacob*, a *Syrian ready to Periſh.*

There is therefore a *Landſcaph* given of the Riſing World, Numerous and Great, without the *Patriarchal Line*, Gen. 10. But the very Sons of the *Patriarchs*, except the ſingle *Patriarch*, did not enter into a viſible *Patriarchal Community*, or Kingdom, till They came out of *Egypt*. Thirteen of *Joktans* Sons, without the *Patriarchal Line* ſtill, are number'd. Peleg hath only one Son, *Reu*, recounted by Name; In *Shems* own immediate Iſſue, there are four Names of the *Extrapatriarchal Family*, and but one *Patriarch*, As how many *Dukedoms* ſprung from *Eſau* while *Jacobs* Family was low, both in Number and Port! All this was to ſhew the *Kingdom of the Seed* is not of this Age or Courſe of the World.

Gen. 18. 2.

And It ſecondarily ſhews, The *Patriarchal* Family in its Fruitfulneſs was not the Gauge of the Fruitfulneſs of the *Extrapatriarchal* Family. *Cain* built the firſt City we read of in the *World.*

I charge the *Septuagint* therefore with Croſſing the Deſign of the True *Word of God* in this Account of Time; For while that deſign'd to make Time ſhort, and the Increaſe of the *Earth* Great, the *Tranſlation* makes either the Increaſe ſmall, and the Time long, if each *Patriarch* nam'd was the *Firſt Begotten*; or if not, the Efficacy of the *Bleſſing* is leſſen'd, in that the Time was as large as the Increaſe, ſuppoſe it never ſo Great: For let not *Arphaxad*, but *Elam* and *Aſhur* be the Eldeſt Sons of *Shem*, as they might and probably were, and yet *Arphaxad* be *Begotten Two Years* after the *Flood*, and ſo proportionably in *Noahs* other Sons, and their Deſcendents;

And

And what Extraordinaries can we aſcribe to that Celebrated *Bleſſing* and *Command* of *Fruitfulneſs* in ſo many years?

But how evident is it! The *Septuagint Tranſlation* aims only at a great many years, Number is its principal Aim and End, as hath been before ſet out, both with the *Pagans*, the *Heleniſts*, and the *Elder Chriſtians*; It is evident, It deſign'd a ſet number of years; So many years It wanted, and muſt find, or make them for the purpoſe; For It would Reſtrain *Generation* till 130 years of Life, which muſt needs foreflow the *Repleniſhing* the World, while Time flows on, and vaſtly Encreaſes it ſelf: Or at leaſt It enlarges the years that were doubtful, as to their *Fruitfulneſs*, and leſſens thoſe that are expreſly aſſur'd by the *Divine Spirit* to be Fruitful; For in the years after *Begetting*, we are Told; Each *Patriarch Begat Sons and Daughters*; It is not ſaid, They *Begat*, till each *Patriarch* nam'd is ſaid to be *Begotten*. Now in *Arphaxad*, *Salah*, *Heber*, they take from each a hundred years after *Begetting*, and place them before *Begetting*. It is true, They raiſe up the ſhadow of a *Cainan*, who adds indeeed 300 years after *Begetting*, by way of Recompenſe; But thoſe years are either a ſhadow, or real; If a ſhadow only, they make no Recompenſe; If real, the *Hebrew* gives the ſame Number, and more than the *Septuagint* gives with that *Cainan*, viz. in *Salah* and *Heber* Thirty Three more after *Begetting*.

Take then things how we will; It is moſt evident, the *Hebrew* allows more Effective, impregnated Time, than the *Greek Tranſlation* does, whether we regard the *diviſion* of the *Earth* into *Kingdoms* and *Colonies* in *Peleg's Days*, or the Encreaſe of thoſe *Colonies* and *Kingdoms* along through *Abraham's Days*.

For let the *Confuſion of Languages*, the grand Occaſion neceſſitating the *diviſion of the Earth*, be plac'd at *Peleg's Birth*; Let the *diviſion of the Earth* run along from his Birth to his Death: For the *Spirit ſpeaks expreſly*, That in his *Days the Earth was divided*, while therefore *Peleg* had any *days*, why ſhould we not think, The *diviſion of the Earth*, another

thing, as I ſaid before, from the Confuſion of Languages, and a Work of Time was in motion?

From the *Flood* to *Peleg*'s Death is juſt three hundred and forty years. Every moment of this Time, allowing for the neceſſary natural courſe of years before Propagation was impregnated Time according to fair Interpretation of the *Hebrew*.

It might be ſo, I confeſs, according to the *Septuagint*, but the Fautors of it reſtrain the *Fruitfulneſs* to about 130 years, betwixt *Patriarch* and *Patriarch*; The *Hebrew* Verity ſuppoſe then gaug'd alſo to about 30 years between, underſtand how we pleaſe; If every part of Time was under the *Bleſſing* of *Fruitfulneſs*, the *Hebrew* Allowance is enough to the *End* deſign'd of *dividing* the Earth in *Peleg's Days*, and the 70 *Superfluous*. If thirty was the Gauge according to the *Hebrew*, and an hundred and thirty according to the *Greek*. It is evident; The *Hebrew* allows more impregnated Time than the *Greek*. For as each Progenitor is limited, ſo each Deſcendent is limited alſo, and, as *Shem*'s Poſterity is limited, ſo the Poſterity of *Ham* and *Japheth* muſt be limited alſo; Becauſe it is a ſtanding Law of Nature, that makes the Limitation: And thus accounting, before *Arphaxad* could ſee his Sons Son according to the 70, the ſame *Arphaxad* might ſee his Sons Sons of the Eigth Generation according to the *Hebrew*; and proportionably in *Noah*'s other two Sons, and proportionably in all their Deſcendents, and their Deſcendents Deſcendents: I leave to all *Arithmetic* then to caſt the Account betwixth the amount to the Filling of the World; of two hundred and ſixty years under a *Statute* of *Mortmain*, as to Generation, untill at a hundred and thirty years End, or of ninety nine years, at the End of which Four Generations will be riſen up; and ſo proportionably in the Deſcendents till *Peleg*'s Death, which ſpace contains three hundred and forty years for ſetling the Earth into Communities and Kingdoms. Then Account the Time from the *Flood* to *Abraham*, and we ſhall find the Fruitfulneſs, as well as the length of Living is ſtaid in *Terah*; For he is not remarked

marked after his three Sons, to *Beget Sons and Daughters*, He dyed at 205 years, not so soon indeed as his Father *Nahor*, but earlier than any other of his Progenitors, and later than any of his Posterity.

But *Shem*, *Arphaxad*, *Sala*, *Heber*, liv'd together, *Begetting Sons and Daughters*, untill *Begetting Sons and Daughters* under such an extraordinary *Blessing* and *Command*, seems stinted under *Terah*; Proportionably the following *Patriarchs* lived under them, and one with another much larger spaces for filling *the Earth*, and becoming Kingdoms and Nations according to the *Hebrew*, than according to the *Greek*, as will easily appear to any Comparer of the time each *Patriarch* lived with the other.

But to shew the great regard, the *Translation* as now modell'd hath to number; It allows no *Patriarch* (except *Shem* till *Peleg*,) the number given them by the *Hebrew* after *Begetting* (more certainly contributing to the Peopling of the World) by one hundred of years, whereas to the *Patriarchs* after *Heber*, viz, *Peleg*, and those succeeding, It gives the full *Hebrew* number after, and a whole hundred to each before *Begetting*, out of the *Grecian* Bounty above the *Hebrew*: And why was this Inequality but to suggest the necessity of lengthning the number of years before *Peleg*, although that longer number be to less purpose than the *Hebrew* shorter number!

Again, They suffer neither the *Patriarchs* before *Peleg*, nor after his Birth, to live so long one with another to *Beget Sons and Daughters* together, that still there may be a necessity to encrease the number of years, not after, but before *Begetting*; For that only stretches the *Line of Time*; But still the years before *Begetting* must be under the forenam'd *Mortmain*, that what according to the *Hebrew* might be done in a much shorter Time, may require a much longer according to the *Greek*, to no other purpose than to encrease number.

And which is very observable; Because the Longevity given to *Heber* would over-look all but nine years of *Pelegs* life, notwithstanding the transposal of an hundred years backward

before *Begetting*, if He had the full *Hebrew* number; They clip off ſixty years of his, and diſpoſe twenty ſeven back upon *Salah*, as conſcious elſe of the Injury to the whole *Patriarchal* Time, for the Encreaſe of the World, which ſuffers very much by ſuch dealing; Still there are 33 years loſt in both *Salah* and *Heber*: Nor do they ſeem to be without a Suſpicion; *Heber*'s living ſo long into the *Diviſion* of the *Earth* ſhould have convey'd the Denomination of THE *Hebrew* on his Poſterity, with too great an Honour to the Language, which to depreſs, is the Concernment of the *Devotoes* of the *Tranſlation*.

The *Tranſlation* gives too an even hundred throughout both *Rolls* before *Begetting*, without any Conſideration of the difference betwixt a World to be peopled for but, as they account 2256, and a World, that ſince the *Flood*, as They Account alſo, hath laſted towards ſix thouſand years; This detects a fraudulent Deſign for juſt ſo many years, as would ſerve a purpoſe, rather than the Reaſon of Things.

Now ſo far as meer number concerns the Intereſt of *Chriſtianity* in the Coming of the *Meſſiah* in his *Kingdom*, It is eaſily anſwered in obſerving the Two Comings of Chriſt, one in Humiliation about the end of the Fourth Millenary, the other in *Glory* at the end of the Sixth Millenary; And we have already ſeen two Millenaries ſince his Coming near their End; So It was indeed determin'd by *Scripture*, and the Things that ſhould come to paſs between thoſe *Two Comings* are delineated at ſuch a length of Time, both in the *Propheſies* of the *Old* and of the *New Teſtament*; And ſeeing this Sixth Millenary is ſo near its End, we wait with *Heads lifted* up for the *Redemption* and *Glory*, that is to be *brought* unto us, e're it yet determine, by that *Revelation of Jeſus Chriſt*. All which Eſtabliſhes the *Line of Time*, as indeed ſo given by *Scripture*.

I have thus far travelled in the Eſtabliſhment of the True Fixation of this *Line* by the *Inſpired Hebrew Original* of the *Old Teſtament*, as now in our Hands; according to which It ſtands a Line of *Four hundred and twenty five Years* from *Shem*

at

at the Head of it to *Abrahams Receiving the Promiſes*, which as It is the Period of this part of the Line of Time, ſo It is the Epoch of the following, where I ſhall chooſe rather to diſcourſe it.

I ſhall yet before I paſs off from this Head, more directly conſider the claim of the moſt Ancient *Pagan Potentacies*; For I know, How much the Neceſſity of ſo much larger Time, as the *Septuagint* allows above the *Hebrew* to them, is urg'd from the Credit of the beſt *Hiſtorians* among the *Heathen*.

Now the Inſufficiency of their Claim is made out by the foremention'd great Author of *Origines Sacræ*; and ſo I wave all the Perplexity of *Chronological Diſputes*, and inſiſt upon what I have urg'd all along; That their True Antiquity does not conſiſt in accounting a greater number of Years, without being a People to poſſeſs thoſe years. But It conſiſts in their Being a People and a Potentacy, as near the Flood, as They could be by the fulleſt Effect of the Divine Bleſſing for the *Dividing the Earth* into Nations, and Kingdoms.

If then that could be ſooner effected by the *Hebrew* Definition of Times, and laying the Generation of the *Patriarchs* to that Time, then by the *Septuagint* and its Application of the Generation of the *Patriarchs* to the Time given by them, ſo as ſooneſt to bring it to paſs, what can be more deſired? ſeeing a Nation is ſooner a Nation, that is, as the *Prophet* ſpeaks *Brought forth in a Day*, and ſo in a leſſer Time; then that which counts more years, but in a ſlower progreſs to the Being a Nation; For ſo years lye dead to the effect; whereas years of higheſt Vigor excited by a *Command*, and followed with the Bleſſing of higheſt Improvement, though fewer, much ſooner, produce that Effect.

Now there are two things that do much haſten Families growing up to a Nation; Early *Begetting*, and many *Begetting* together at the ſame Time: And both Theſe we have already prov'd to be moſt proper to the *Hebrew* Time, and therefore Nations and Kingdoms might be ſooner ſo, according to the *Hebrew* then to the *Greek*: The *Patriarchs* Begot earlier

earlier, and more together by the former, than by the latter. And this is All that concerns Time for the *Filling* the *Earth*, and the Raiſing *Kingdoms* in it.

Now although the *Septuagint* gives Three Years for One in Number, yet They are *Eunuch'd*, and *Fallow* years; For the *Hebrew* gives five Generations for one within its ſmall Number, to what the *Septuagint* yields within its greater.

And whereas the *Hebrew* yields Nine *Patriarchs Begetting* together, and the years of their Lives falling deep one within another; The *Septuagint* will not allow Four of them at any time to be in the years of *Begetting* together, and thoſe much ſhallower than in the *Hebrew*.

So that I may compare this double ſtate of Time with *Pharaoh's* Years of *Plenty*, and of *Famine*, Gen. 41. 1. The years of the *Hebrew* are *Full* and *Good*, like his *ſeven* years of *Plenty*, in the *Fat* and *Swelling Ears*; But the years of the *Seventy* are like his *thin Ears*, *blaſted with the Eaſt Wind*; Thin in the years of Generation, Thin in the Coetaneouſneſs of Perſons for Generation; The *Trees* of this *Patriarchal Forreſt*, according to the *Seventy*, are *Few*, that a *Child* may write them: The *Generation* of the other who can Count! So that the One, according to the *Benediction*, contains very much in a little Room; The other very little in a great deal of Room, like a City on a vaſt *Area* or Ground, with few Houſes, and fewer People; while the *Hebrew* is a City pil'd with Buildings, and crouded with People on a much leſs ſpace: Any One then, not in Neceſſity for ſuch a Number of Years, would chooſe the *Hebrew*, as much more Conformable to the deſign of ſo great a *Bleſſing* and *Command* for *Filling the Earth*: As a *Cube* lays up much more Effective Quantity in a leſſer Appearance than a *Superficies*.

So many Years then of Generation, as the *Hebrew* allows more than the *Seventy* to each *Patriarch*, and proportionably to each Son of *Noah*, and his Deſcendents, although folded up within One Another; So many more in True Conſtruction, It allows in Length; And that this may be ſeen by the Eye the eaſieſt kind of Demonſtration, I preſent the *Table* in the Following Page; By which It will be Found, That what the *Hebrew* gives within three hundred fifty Years, as it were Cubically, in the preciſe Time of Generation from *Arphaxad's* Birth to *Abraham's* Birth, contains many more Generations then what is given by the *Septuagint* in much longer Time.

And This *Table* I have taken out of the *Genealogy*, as the *Table* of this whole Time, given by God for *Filling the Earth*, not as in the very *Patriarchal Line* to Chriſt, low and weak at this Time; but, as in the Univerſality of Mankind by *Noah's Three Sons*. I

To be plac'd after *Page* 148.

A Table of the *Patriarchal Time* of the Second Roll, *viz.* From *Shem* Begetting *Arphaxad* two years after the Flood, to *Peleg's* Death; In whose Days the Earth was by the Divine Bleſſing and Command ſo far Repleniſhed, as to be Divided; which ſpace of Time is according to the *Hebrew*, 338 years, according to the *Septuagint*, 659 years.

	Year each Patriarch Begat at.		Years after Begetting.		Years each Patriarch Lived.		Years of each Lived with Him Begetting.	Relating to *Peleg's* Days. Died before Him.	Lived with Him Begetting.
	Heb.	Sep.	Heb.	Sep.	Heb.	Sep.	Hebrew.	Septuagint.	
	After the Flood.								
Shem.	2.	2.	500.	500.	600.	600.	338.	29.	
Arphaxad.	35.	135.	403.	300.	438.	435.	303.	94.	
ſpurious Cainan.		130.		330.		460.			66.
Sala.	30.	130.	403.	330.	433.	460.	273.		196.
Heber.	34.	134.	430.	270.	464.	404.	239.		270.
Peleg.	30.	130.	209.	209.	239.	339.	209.		47.
Reu.	32.	132.	207.	207.	239.	339.	177.		
Serug.	30.	130.	200.	200.	230.	330.	147.		
Nahor.	29.	129.	119.	125.	148.	254.	118.		
Terah.	70.	70.	135.	135.	205.	205.	48.		
					Total Sum, *Hebrew*, 1852 years.		Tot. Sum, *Septuagint*, 579 years.		

Rules for Underſtanding this Table.

1. THIS Table is to be taken, as a Mirror, or brief Map of the Mighty Power of God in his Bleſſing and Command for Repleniſhing the Earth in general after the Flood, in all the Co-Temporaries, and their Deſcendents.

2. Every *Patriarch* therefore may be ſuppoſed, but not concluded to be the Firſt Begotten.

3. The Years after Begetting, and the Years of Begetting, cloſe plac'd, ſignifie moſt to Repleniſh the Earth; Years before Begetting, or at great diſtances betwixt Begetting, ſwell Time moſt, but Repleniſh the Earth leaſt.

4. The Years cloſe pack'd, One with Another, after Begetting, may be drawn out in their Length of 1852 Years to expound the Advantage of quick Peopling of the World, without alteration of the *Line of Time*, which the Years before Begetting only give.

5. *Peleg's Days*, which from *Gen.* 5. all along; we underſtand to ſignifie his whole Life, is the juſt Meaſure of dividing the Earth, that Kingdoms and Nations might Begin to grow into ſuch, but not be ſuch immediately; Here all the Ages before and after him Center.

6. *Terah's* three Sons are complicated in Time, to give leave to bring the extraordinary Longevity and Fruitfulneſs Even with *Peleg's* Death; although *Abraham* was not, as All thinking Men on both ſides allow, Born till *Terah's* hundred and thirtieth Year.

7. The many Years of *Shem*, *Arphaxad*, *Salah*, *Heber*, which are beyond *Peleg's Death*, concurr'd only to the ordinary Peopling the World, ſuppoſing They Begat ſo long; Nor are They any Argument of ſo long Life in any others, but peculiar Favors to them for Wiſe Ends of the Almighty.

According to the Rules, and the Table given, let every one Judge, whether the *Hebrew* or the *Seventy* Confer moſt to the Filling and Dividing the Earth in *Peleg's Days*; Long diſtances betwixt *Patriarch* and *Patriarchs* Begetting, and no longer ſpaces of Begetting together, as the *Septuagint* hath contriv'd, muſt needs eat out the Increaſe of the World by Death,

I come now to the Second great Topick, I propos'd upon this *Line*; viz. To consider the Importances It hath to offer, and to contribute to the whole *Line*, upon the Reasons given for such a *Line*; a *Line* Beginning in a *Sabbath*, and a *Sabbath Lost*; Running, and never ceasing to Run, till it end in a *Sabbath* of *Restitution*, and therefore bearing upon it self Images of the *Sabbath Lost*, and of the *Sabbath* to be *Restor'd*: The Notes it bears of the *Sabbath* to be *Restor'd*, are either those of pure *Sabbatism*, as it shall be, *viz.* of *Sabbatism* to come; or of *Sabbatism* in some degrees preserved all along, as a pawn and pledg of that Future *Sabbatism*, and so partake of *Sabbatism*, and are properly call'd *Intersabbatical*; or such as are at so vast a remove from *Sabbatism*, that they bear no impress, but of Contrariety to it, and shall never partake of it, but receive final Judgment and Condemnation at its Appearance, and those are properly call'd *Countersabbatical*: For their Relation to *Sabbatism* is chiefly, that their utter Cessation and Chaining up and Condemnation assures that *Sabbatism*; For when all that is *Counter-sabbatical* ceases, Then *Sabbatism* shall it self be Perfected.

1. I begin therefore with Notes purely *Sabbatical*, wherein I first Adore *Jehovah God of Shem*. And when the whole *Panegyris*, that general *Consessus*, That *Assembly* and *Church of the First Born* shall Bless the God of *Shem*, of whom *Christ*, *God over All*, *Blessed for ever Came*, when that *Sabbatical-Song* shall be *Sung*, That *Psalm* or *Song for the Sabbath Day*, to *Him that sits on the Throne*, and *to the Lamb for ever and ever*, Then shall be that *Sabbatism*.

And this is an unmoveable Argument of the Return, and Receiving of the Posterity of *Shem*, together with himself; For God is not the God of the *Dead*, but of the *Living*; And seeing not only He, but his Posterity are included in God being the *God of Shem*: There must be a Posterity of *Shem* in that time, together with the other Sons of *Noah*, when God is to be blessed as the God of *Shem*, and so the Apostle says their *Reception must be Life from the Dead*, or that

First

First Resurrection: If it were not thus, this *Prophecy* must *fall to the Ground* in the Great Time of *Propheſie Fulfilling*, There would be a *Cham*, and *Japheth* and no *Shem*.

2. *Shem Melchiſedec*, at the Head of this *Patriarchal Roll*, is a high and moſt Illuſtrious *Sabbatical* Note; For *Melchiſedec King of Righteouſneſs and of* Peace in his *Everlaſting Prieſthood*, was but a Type of Jeſus Chriſt, to whom a State is due, in which he ſhall be *a Prieſt upon the Throne*, and in which, All his ſhall be *Kings* and *Prieſts*, and *Reign* * *above the Earth*.

Zech. 6. 13. Revel. 5. 10

* ἐπὶ τῆς γῆς over the Earth, as ἐπὶ πολλῶν, above or over many things, Mat. 25. 21. 23.

Now becauſe It may ſeem very doubtful whether *Shem* was *Melchiſedec*, as well as *Shem*, I ſhall therefore make all the Proof of it the nature of the Thing will bear, ſeeing, as Reaſon without the *Word of God* can ſay nothing to it, ſo the *Word of God* hath not ſpoken expreſly to it, and therefore It is One of thoſe δυσερμήνευτα, A Thing of difficult *Interpretation* concerning Him, as the Apoſtle ſpeaks, *Heb.* 5. 11. and can only be made by laying Reaſons of Scripture together in this Matter, in doing of which I have a Zeal, becauſe of the Eminency of the *Sabbatical* Note, and alſo becauſe It ſhows the Injuriouſneſs of the *Tranſlation* to the *Original* in more Particulars than one. Accept therefore theſe following Arguments.

Argum. 1. I firſt Argue from the undoubted Longevity, or long Life of *Shem*, according to the *Hebrew* already approv'd in this *Line*, It reaches down into the Time, and beyond it, wherein *Melchiſedec* bleſſed *Abraham:* Now this is not only of fundamental Neceſſity to his *Bleſſing Abraham*; But if He were then in being It is Argumentative, For He was certainly the greateſt Perſon then in the World; For *Noah* by the diſpoſe of God dyed juſt at *Abraham*'s Birth, that He might not be ſuppos'd to be this *Melchiſedec*. And though He was not *Noah*'s Firſt Born, yet He was the Firſt Born in the *Holy Line*, that is, *God's Firſt Born*, Higher than all the Kings, or then Greats of the Earth; He had all the Rights of *Primogeniture*, or of *Royal Prieſt-hood* in Him; He It was, that Re-

Receiv'd the great Bleſſing from *Noah*, *Jehovah* was therein declared to be the *God of Shem:* He muſt needs be greater than any of the *Patriarchs*, till God had eſtabliſhed *Abraham* in the *Promiſes*, and would be call'd *his God*; And yet He was greater than *Abraham*, ſo that except we ſhould unreaſonably think It was One of the *Three*, who are *One*, or an Angel or Saint immediately from *Heaven*, who ſo great as to be greater than *Abraham*, except *Shem* alone? How Injurious then is the *Septuagintal* Account of this Time, which hath contriv'd to remove Him out of the World, e're his diſcharge of that great Service of *Bleſſing Abraham*, the Function of the *Prieſt of the moſt High God?* 1 Joh. 5. 7.

Argum. 2. I Argue farther from his Station in this *Roll*, at the Head of it; *Deſcending from none*, without *Father* or *Mother*, or any *Genealogy* higher than Himſelf. [That of Poſterity greatens Him into a fitter Type of the *Everlaſting Father*, who ſees his *Seed prolonging his Days:*] Without any *end of Days*; For It is not ſaid, He *dyed*. And for his ſake, till the *Genealogy* is finiſhed, and *Terah*'s Death reflects it ſelf upon all the reſt, There is no mention of Death in this whole *Roll*, which I make a very great Argument; That *Shem* is *Melchiſedec:* For why is there even an Induſtry in leaving Death out of this *Patriarchal Roll*, in the Face of ſo much Death in the Former *Roll*, and when It is undoubted, Death was at the end of each *Patriarchs days?* Now as *Melchiſedec* in the *Hiſtorical* Type gave the Foundation to *David*'s, and to the *Apoſtles* Diſcourſe; So the Compoſure of this *Patriarchal Roll* ſo much of the ſame likeneſs Intimates, that *Shem* the Head of it is the ſame with *Melchiſedec*, who by *Moſes* in this Hiſtory, and by *David*, is witneſſed as in an *Immortal State*; and who, as a Type of Chriſt, gives it to his *Seed*, even as Chriſt gives to his *Seed*, *that becauſe He Lives after the power of an endleſs Life, making Interceſſion, They ſhould Live alſo.* It is objected by ſome, that if *Abraham* had paid *Tithes* to *Shem*, his own Progenitor, and the Progenitor of *Levi*, *Levi* had been in the *Loyns of*

Shem as well as of *Abraham*,&c. But It is very plain, the difference is great; For there having been ſo many Deſcendents from *Shem*, and none yet from *Abraham*, the whole Poſterity, that was parted from *Shem's Loyns* was wholly in *Abraham's*; Seeing then, There is all the Reaſon, that we can have in this Caſe, that *Shem* is *Melchiſedec*, but the Reaſon of an expreſs Word, which had deſtroyed the Typical Table, the Divine Spirit had ſo curiouſly drawn, How great is the Injury the *Septuagint Copies* are guilty of, in ſo much marring and disfiguring the *Heavenly Pattern*, by ſetting to each *Patriarch* [*And He dyed*] where the Spirit of God had not ſet [*And He dyed!*] And therefore It muſt needs be a Change, and a Corruption.

Beſides, the *Hebrew* was before the *Tranſlation*; It is due to it therefore, and of its right to be firſt believed, if there be no great and cogent Reaſon to ſuppoſe it depraved. Now in this of any thing, there is no Reaſon to ſuſpect the *Jewiſh* malice againſt *Chriſtianity*; For ſeeing as Commentators acknowledge, It is their general Opinion, that *Shem* and *Melchiſedec* are one Perſon; and that the Apoſtle makes ſo great uſe of *Melchiſedec*, as a Type of Chriſt, and moſt particularly in that of an *endleſs Life*, and as *a Prieſt for ever*, and without *End of Days*, What greater ſervice could be done to the *Apoſtles Diſcourſe*, than to raze all mention of Death out of this *Patriarchal Roll*, [if it had not been ſo prepared by direction from God himſelf guiding *Moſes's* Pen] and ſo thus fit it to the *Apoſtles* purpoſe!

But the very Buſineſs of a Tranſcribers Phantaſie, not knowing the Divine Deſign to the contrary, might think it a piece of his Prudence and Diſcretion, and a point of Judgment to *paraphraſe this Roll* into a Conformity with the former, by affixing Death to every *Patriarch*, or writing under Him, [*And He Dyed*] becauſe He found it ſo in the Patriarchal Roll before the *Flood*.

This therefore of *No Death* in this Roll, I account among the Notes of perfect *Sabbatiſm*, ſince to thoſe who apprehend the Divine Wiſdom, and foreſight, It cannot appear a negligent

gent or chance-omiſſion. But as *Shem* or *Melchiſedec*, *King of Salem* is one of the moſt Auguſt Repreſentatives of Jeſus Chriſt, and therefore certainly his Progenitor, ſo He is after the *Flood* the ſupreme *Father* or *Anceſtor*. The *No Death* therefore in his *Roll*, and for his ſake is the Figure of that *Heavenly New Salem*, where there is *No more Death*; For All in it are the *Children of the Reſurrection*, and *can* Dye *no more*, They are *Partakers of the firſt Reſurrection*, and the *ſecond Death* ſhall have *no* Power *over them*. And the οἱ ζῶντες, οἱ περιλειπόμενοι, They who are the *Living remaining* upon the *New Earth* of that State, ſhall not *dye*, but be *changed*; For as thoſe above *drink of the* River *of Life*, and *Eat of the Tree of Life*, ſo the *Nations* of the *ſaved* are *Heal'd* by the Leaves of the *Tree of Life*, and the Streams of that River are ſent out into All Countries, that *whatever* does Live, may *Live*, *viz.* and not *Dye*.

Rev. 21. 4. Luke 20. 36. Rev. 20. 6. 1 Theſ. 4. 15. 1 Cor. 15. 51. Rev. 22. 1. Ezek 47. 9.

Which *Remaining alive* and not *Dying*, but being *Caught* up, is not a point of abſolute Neceſſity, and Conſequence of Reaſon, as That when Chriſt Comes, They who are then *found Alive*, cannot have the leiſure of *dying*, but are *changed* in that ſudden being *caught up*; but It is a great *Myſtery*, and a grand point of Doctrine, even that as yet moſt myſterious Doctrine of the *New Jeruſalem* and its State; of which a meaſure of Knowledge is vouchſafed to us by comparing thoſe two Scriptures of the Apoſtles forecited to the *Corinths* and the *Theſſal.* This therefore of *No* Death I eſteem one principal Sabbatical Character.

Let us now conſider the *Inter-ſabbatical* Notes, which had Relation to a *Sabbath*, although but as the *ſix days* of *work* have Relation to a *Sabbath*; And of this ſort I account all the *Patriarchal Generations*, although of the *Extrapatriarchal Line*; For though They contributed not to the propagation of Mankind in that Line, or that Community, that was to reach the *great Seed*, Yet ſtill They pertain to the Children of *Seth*, and that univerſal *Sabbatical* Kingdom of the *Seed* of the *Woman* over all the ſaved Children of *Adam*, among

whom I place *Melchiſedec*'s Kingdom in the *Salem* of that Time; a Repreſentation of the Kingdom of the true *Melchiſedec* comprehending both *Jews* and *Gentiles* even as *Japhets* being *perſwaded to dwell in the Tents of Shem*, falls within the ſame proportion, All theſe look to *Sabbatiſm*.

But yet the State of the beſt of that Time was but *Interſabbatical*, although the Types themſelves were *ſabbatical*, being neither perfect in Holineſs, nor Happineſs, and with which, Things Counter-ſabbatical mix'd themſelves, as appears in *Terahs Idolatry*, and the Name of *Death* breaking out, and appearing upon Him, and the other Patriarchs after Him, although from *Shem* All before *Terah* are exempted from the mark of Death upon them for *Shems* ſake, as hath been ſaid.

But indeed Gods ſpeedy Call of *Terah* and of *Abraham* ſo eminently out of their *Idolatry*, and *Idolatrous Country*, hath great Relation to *Sabbatiſm*, and is a Pawn of not only of the Power, but of the Will of God to Call his Servants out of *Babylon*, and in how ſad an Exciſion ſoever, They now lye, to *graff* the Poſterity of *Abraham* into their own *Olive*, and when that ſhall be, The *Sabbatiſm* ſhall proceed.

Laſt of All, Notes *Counter ſabbatical*, and never to be reconciled with *Sabbatiſm*, but in their final Condemnation and Abolition are to be conſidered: And of theſe,

1. *Cham* is the Firſt, and great Inſtance; His Character and Doom is to be *Servus Servorum*; An ominous Title however taken off with a ſeeming better *Additament* of the Name of God; He is the Great *Babyloniſh Patriarch*; As He, ſo All His Poſterity ſport themſelves in giving the *Bottle of Intoxication*, and *Perſecution*, that they may look on the *Nakedneſs* of the Servants of God, and of Mankind it ſelf, as the Prophet *Habakkuk* alludes to this *Prophecy*, ſpeaking of that great deſcendent of *Cham*, *Nebuchadnezzer*, but their own *Shame* ſhall at laſt be *ſeen*, and their *foreskin uncovered*, and *ſhameful ſpewing* on All their *Glory*, when they are made *drunk* with the *Vials* of the *Divine Indignation*. There ſhall be to the laſt a

Habak. 2. 15.

Spiritual

Spiritual Babylon, and *Land of Ham*, or Spiritual *Egypt* to bear the *Curſe* that *Noah* here pronounced. And when that Execution of Judgment is fully done, the *Sabbatiſm* ſhall proceed.

2. *Chams* Poſterity, as another great *Counter-ſabbatiſm*, lays the Foundation of *Babel*, that would be built up to the Heaven, by the Advantage of *One Language*, and that the *Original Sacred Language*. But the Deſign was ſhatter'd by cleaving that one Language into an unknown Variety, and ſcattering the Projectors and Undertakers abroad upon the *Face* of the *whole Earth*; and reſerving the Holy Language entire to *Heber* and his *Patriarchal Poſterity*, making Him thereby ſo eminent a Head in the *Holy Line*; and here followed the *Diviſion* of the *Earth* through *Peleg's Days* ſpoken of before, of which Providence ſo diſpoſed, that His Name ſhould bear the Monument, as before alſo declared.

Thus in the *End* of the *World*, under the very Profeſſion of Chriſt, and by an Union in *One Language*, as a *Holy Language*; There hath been a deſign to *Build* a *Tower*, or a *lofty Church of Pergamus* to Heaven: One *ſitting in the Temple of God, and Exalting Himſelf above All that is called God.*

This Deſign hath begun to be broken by *dividing* that *Language* and *Community* by the Scriptures, in ſo many Native *Languages* and *Churches* in every Nation, even as the *Cloven Tongues* in the *Apoſtles* days, and the *Gentile Churches*, firſt ſpreaded the *Goſpel*. And It ſhall be yet more fully done by *Preaching the Everlaſting Goſpel*, to every *Tongue*, *Language* and *People under Heaven*, Revel. 14. 6.

But, as the *Church*, and *One Language*, was brought into the Family of *Abraham* the *Hebrew*; So *Babel* being utterly rooted up, the Lord ſhall be *One in All the Earth*, and his *Name One*, and They ſhall ſerve Him with *One Lip*, and in one pure *Language* of *Canan*, the *Language* of Halelujahs. Zeph. 3. 9.

3. *Nimrod's* Tyranny was a perfect *Counter ſabbatiſm*; For He was not only a *Mighty* One *in the Earth*, which ſpoke great Dominion, without any regard to the *Lord God of Sabbath:*

Gen. 10. 9, 10. *bath :* But He was a mighty *Hunter before Jehovah* ; that is, a profeſſed Perſecutor, and open Enemy of the *True* Religion and *Fear of God*, as that Phraſe *Before the* Lord Imports.

Gen. 11. 2, 4. Zech. 5. 11. 4. And the *Beginning of his Kingdom was Babel*, in the *Land of* Shinar, where the Accomplices firſt met to *Build* a *Tower*, threatning Heaven, and which is the *Baſe of Wickedneſs for ever.*

5. And to conclude, not only theſe Things that were in direct Oppoſition to *Sabbatiſm*, but even thoſe Cities, States, and Kingdoms, and All the particular Perſons in the *Diviſion of the Earth*, who did not Conſecrate Themſelves to *Jehovah* of Sabbath, were *Counter-ſabbatical* ; And till ſuch are *Conſumed out of the Earth*, and are no more, but in utter Servitude, as *Servants of Servants*, *Sabbatiſm* in its Glory cannot Appear.

There remains nothing further, that hath been propos'd upon this Line, but the Arguments Evincing, That this Joynt of the *Line of Time* runs on to the very *End*, and ſuch an *End* as hath been before deſcrib'd.

Argum. 1. Every Continuation of the *Line of Time*, and with ſo much Exactneſs, ſtrengthens the Argument for the whole *Line* to the *End.* For ſuppoſe there was a great Condecency to the Wiſdom of *Scripture*, to give the Account of Time from the *Creation* to the *Flood*, and to have it known, how long a Time God in his Patience allowed to that, which the *Holy Spirit* calls a World, and the *Old World :* Yet It appears not of any ſuch neceſſity to give the Time from the *Flood* to *Abraham*, but what will be ſtill continued on, while Time it ſelf hath a Courſe : For if, as I have already Argu'd, There was ſo great Reaſon to do it to the *Firſt Coming of Chriſt*, there will be ſtill Reaſon to do it to the *Second*, and *Glorious Coming of Jeſus Chriſt.* And if any Part of Time be under a *Prophetical* View ; as It is undeniable the Time within the 70 Weeks is, Then whatever Time is out of the reach of *Hiſtory*, ſhould come within that much longer View and Proſpect of *Propheſie.* If then God hath vouchſafed ſo undoubted

2 Pet. 2. 5.

doubted a Line, as to the *Old World*, that was ſo long reſerved for *Water*, we have Reaſon to believe He hath taken the ſame Care, with Relation to the Time He hath allowed, and will allow to the Heaven and Earth, 2 *Pet.* 3. 7. which now are, and which He hath *Treaſur'd* up, and hath *Reſerved for Fire.* For in Relation to Treaſure Men date Accounts. And if God hath given a *Line of Time* from the *Flood* to *Abraham*, we have Reaſon to believe He hath given us as exact a *Line* to the *Great Son of Abraham*, and if to *Abraham*, as the Apoſtle ſpeaks, as *Heir of the World*, then to the *Son of Abraham*, whom He hath *Appointed Heir of All Things*, and of the *World to Come*, whereof, as the Apoſtle ſays, We, and proportionably *All Scripture ſpeaks.*

Argum. 2. Although this *Line of Time* is given undoubtedly to ſhew the Courſe of Time for *Dividing the Earth*, yet I would Appeal to any Conſiderer, whether it does not appear to be the leſs Principal in the Eye of the Spirit, and that the chief thing in its Eye was the guiding along the *Patriarchal Line* to *Abraham*, and that *Bleſſed Seed*, in *whom All the Nations of the Earth ſhould be Bleſſed:* So that the Eye and Hand of the Divine Author is fix'd and ſteddy from that *Promiſe*; *The Seed of the Woman ſhall Break the Serpents Head*, while in the mean Time, *The Serpents Seed Bruiſes the Heel of the Womans Seed*; And therefore by the Line of the Intermedious *Seed*, It guides men to the ſo much more great and expreſs *Promiſe* of the *Seed* to *Abraham*, than was at firſt given to *Eve*, ſaying, *In thy Seed ſhall All the Nations of the Earth be Bleſſed:* So that the abſolute Condecency of *Symmetry*, and proportion in ſo ſupreme a Book as the *Scripture*, Requires, that there ſhould be a *Line of Time* to that *ſeed*, who, when He *Came the Firſt Begotten into the World*, is ſo expreſly ſtyl'd the *Son of Abraham* in the *Genealogy*, Where one *Evangeliſt* begins it, as if it were to tell us; Time ran on with its principal Deſign to Him ſo far, as It had then Run: And he is ſaid by the Apoſtle, as expreſly to be that *ſeed*; And by the *ſeed*, is not intended *many ſeeds*, but one *ſeed*, that is *Chriſt*,

Geneſ. 3. Geneſ. 12.

Mat. 1.

Gal. 3. 16. *Chriſt*, ſo that though the Name [*Chriſt*] ſhould be Collective, *viz. Chriſt and his ſeed*; Yet He muſt needs be underſtood as ſupreme, and principal in it: If therefore there was ſo expreſs a *Line of Time* to *Abraham*, who had the *Promiſe of that ſeed*, and for the ſake of it; Certainly There muſt be to that ſupreme and principal *ſeed*. And the very drawing the *Line of Time* to Him, by the Progenitors of that *ſeed*, is a warranty to expect, and ſearch for a *Line of Time* to Himſelf, ſeeing he comes from ſucceeding Perſons, carrying on the ſame *Genealogy* from the days of *Abraham*, as the *Evangeliſt Matthew* deriv'd; and from *Adam*, as the *Evangeliſt Luke* declares: And It ſeems more than probable the *Evangeliſt Matthew* begins at *Abraham* to ſhew the ſame *Line of Time*, that went down ſo evidently to *Abraham*, is to be ſearch'd for to Chriſt Himſelf: Seeing one part of the *Genealogical Line* deſerved a *Line of Time*, as well as the other, and the 70 *Prophetical Weeks*, acknowledged by All, are a further Demonſtration; There is ſuch a One; For that Time that had been otherwiſe dark and obſcure, as to Time, hath that *Prophetical* Light hung up to it.

Luke 3.

And if there were Lights, as to Time given out to the *Coming of Chriſt* in *Humiliation*; Certainly there is to his *Coming* in *Glory*, and if to *Abraham*, who had the *Promiſe of a ſeed*, as the *Stars of Heaven*, then to the Time when Chriſt is ſo to *ſee his Seed*, and to *prolong his Days*. And as there is a *ſure Word of Prophecy*, as to the *Coming of Chriſt in the Fleſh*; So the Apoſtle does more than Intimate; That It never ceaſes till the *Day dawn*, and *Chriſt*, the *Day and Bright Morning Star* appear, and at that Appearance Chriſt calls Himſelf (as it were in Agreement with the *Apoſtle*) the *Bright Morning Star*.

Iſa. 53. 10.

2 Pet. 1. 19.

Rev. 22. 16.

Argum. 3 The principal Points of the *Hiſtory* of this Time declare *Sabbatiſm*, *Shem*, at the Head of a *Patriarchal Roll* without any mention of *Death*, is as high a Demonſtration of the *ſabbatical ſtate* of no *Death*, as could be given, as I have before diſcourſed, even according to the Law of *Scripture Sym-*

Symboliſms. The *Confuſion of Tongues*, for the Ruine of *Babel*, is as great a *Symbol* of thoſe *Cloven Tongues*, for the Ruine of *Satan's Kingdom* at the *Firſt Preaching of the Everlaſting Goſpel*, and that runs on to the *Preaching* the *Everlaſting Goſpel* to every *Nation*, *Tongue* and *People*, as it were in Remembrance of the *Confuſion of Languages*, and the *Diviſion* of the *Earth* into divers *Kindreds*, *People* and *Nations*. And then the Turning to the *People a pure Language* ſignifies, that ſince *Babel*, Language had been Allayed, Debaſed, Corrupted, and ſo Confounded: So That *Prophecy* of ſpeaking the *Language of Canan*, not as the Language of any Original Kindred of People, but plainly the common Language of the *People of God* Concerts with the Ceſſation of Building *Babel*, and the Deſtruction of the City *Babylon*, Revel. 18. at the laſt: And the Great and Illuſtrious Promiſes to *Abraham*, which the Apoſtle Witneſſes are not yet Fulfill'd, but are to be Fulfill'd in a *City to Come*, a *Heavenly Country*, even the Heavenly *Jeruſalem* Coming down from Heaven, are as plain demonſtrations of *Sabbatiſm* to Come, which remains to the People of God, as can be given. *Heb.* 4. 9. with *Heb.* 11. 39, 40.

There Remains nothing upon theſe *Two Patriarchal Rolls*, carrying *the Line of Time*, but to make the Remarks upon Them, that may be moſt Advantageous for the ſetling the Foundations of our Holy Religion and Profeſſion in General, and that Great Point in particular, of the *Coming of our Lord Jeſus Chriſt* in his *Sabbatical Kingdom*, for the *Reſtitution of All Things*; Then thoſe Times ſhall *Come from the Preſence of the Lord*, viz. from his very Face in the Glory of his *Appearance* for re-enlivening his Servants, who have been *Beheaded for the Teſtimony of Jeſus*, and for the *Word of God*, and with them All the Saints, who have *dyed* and *ſlept* in *Jeſus*: For All ſuch are Thoſe *Bleſſed* and *Holy*, who *ſhall have their part in the Firſt Reſurrection*, *over whom the Second Death ſhall have no* Power, Acts 3. 20, 21. Rev. 20. 4. Theſſal. 3. 14. &c. ἀναλύσεως.

Remark. 1. When we have once a Book in the World that we know, and have ſo high Aſſurance of it; That It is the

Word, and *Book of God*, as we have of the *Scriptures*, It is then a natural Principle, That there is a Care and Providence watching over this Book, that ſhall ſecure it in all Points wherein *Divine Revelation* is poſitive and diſtinct; So that It ſhall neither be extirpated out of the World, nor any other Book laid in its place, as a *Dead Book* in the room of the *Book of Life*, nor ſhall It be chang'd in any material Point in any one place, wherein It is not ſufficiently ſecur'd by it ſelf in others, not in ſuch a Point, as the *Patriarchal* Account of Time, which (as it muſt needs be confeſs'd,) hath been given by God, And God Knew the Reaſons why He gave it ſo diſtinct, poſitive and expreſs; And ſeeing He hath given it, He will certainly ſecure it: No Fraud, no Deſign, no Miſtake, though out of good Intention, no Error, or Careleſsneſs, or *over-Wiſdom* in Tranſcribers, ſhall be able to carry a Depravation of it: But there ſhall be evident Teſtimony and Security againſt its Corruption.

For This Reſts upon as Rational a certainty, as that our Faculties are True. The great Aſſurance that our Faculties are True, is the Goodneſs and the Veracity of God, who would not have his Rational and Intellectual Creatures deceiv'd, or their Faculties carry Falſe, as a *Broken Bow*: So that All their Underſtanding ſhould be Falſhood and Deception: and They be ſo much the more liable to them, becauſe They have Intellectual Faculties of ſo active a Nature, ſo very exertive of themſelves in Ratiocination, that the more They ſtir, move and act, They are the more entangled, and the more They lye fetter'd in Falſhood and Miſtake: But far be it from the *Wiſe*, *True*, and *Good God*, That He ſhould lay a Train for the Involving his Nobleſt Creatures under Heaven in ſuch a *Labirinth*, and miſerable Perplexity, much worſe, much more Deplorable then *Irrationality* it ſelf.

In the ſame manner, If there be ſuch a *Book of God*, as the *Scripture* is, which without his ever *waking Providence* over it, would, and muſt needs be ſubject to many Depravations, Corruptions and Changes; It is according to the Goodneſs,

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Holineſs and Veracioufneſs of his Nature to watch over it; For elſe by Falſe Inſertions, Interpolations, Changes of its Doctrines, Aſſertions, Accounts of Number and Time, wherein Future Time is concern'd, His Servants muſt be more Fatally miſtaken and deceived, than if there had been no ſuch Book. And the more They *Fear* and *Love his Word*, the more ſhould They be deceived; Becauſe They eſteem All his *Precepts* and *Declarations* in it concerning *All Things* to be *Right*, and They *Hate every Falſe Way* and *Thing*. Pſal. 119. 128.

And were there (as we know, and are fully aſſur'd, ſuch there is,) ſuch a Book, and not ſuch an Aſſurance concerning it; All adherence to it muſt be Trembling, Fluctuating and Incertain; And It might be ſaid how do you know ſuch a *Hiſtorical Record*, ſuch a Point of *Faith*, ſuch a *Doctrinal Argument*, ſuch a *Precept* is not an Interpolation, or fraudulent Change of the *True Word of God?*

I know the Teſtimony of the *Church of God* in all Ages, the Scope, Coherence, Agreement of other Scriptures, the Judgment of thoſe, whoſe Office It is in eſpecial manner, to *ſearch the Scriptures*, and Expound upon them, are all ſubordinate Miniſteries under this *Providence*; But nothing but *Providence* in its own ſovereignty can ſecure us in this Matter, And a Truſt in it is our Inward Aſſurance and Satisfaction.

Now if ſuch a *Providence* be engag'd for ſecuring to us the *Scriptures*; It is ſelf-evident, It is engag'd for his *Word* in that *Original Language* wherein It is given: For that is One, but *Tranſlations* are many; Many, as the *Tongues* and *Kindreds*, to whom the great *Doctrine* of this *Word* ſhall come by the Preaching of the *Scriptures* to them, who, in order to their further Knowledge, cannot but deſire to ſee them in their Full Body, and whole Contexture in ſuch a Language, as They themſelves Underſtand; Except therefore the *Tranſlators* were Inſpir'd, and Inſtructed by God, as *Prophets* of an *Immediate Miſſion*, on all ſuch Occaſions; The deference to the Word of God muſt be to the *Original*, as the

Standard and Tranſlations muſt be continually Compared, Reviſed and Corrected by it.

If then there be ſuch a Providence waking over the word of God in general, Although this Point of *Patriarchal Time* be not indeed of thoſe that are of neceſſity to Salvation; but that we may be ignorant, or incertain, or miſtaken, without running the hazard of ſo great a Concernment, as All our inward Apprehenſions of God, and Reaſon of Scripture do enough aſſure us: Yet It is undeniable, This very Time hath been given us with a double Exactneſs, and that God would have it ſtand as a fair, and eminent Record in his *Word*, for Reaſons and Ends that He will in his own Time make known to his Servants; And if ſo, There is greateſt Reaſon to adhere to this very principle of the Care of ſupreme Providence over his word in this matter, becauſe the change is eaſier, becauſe It is given in this one place of *Moſes* only, becauſe It is only matter of Divine Revelation, and can by no other way be known and tryed.

Remark. 2. As It is moſt evident God hath appointed a diſtinct of Men Order in his Church, employed in the *Miniſtration* of his *Word*, viz. *Paſtors* and *Teachers*; ſo if the Thing be duly conſidered, we cannot find any Thing wherein Their diſtinct Character ſhould ſtand like this, *viz.* their continual giving themſelves to the Study and Knowledge of the *Scriptures* in their own *Original Languages*, and ſo *ſearching* them by all the Helps of Humane Learning in Subordination, but principally by themſelves and the Compare of them one part with another.

For as the Credentials of the *Prophets* and *Holy men of God*, immediately ſent, and inſpired by Him were Miracles, Predictions of future Events made good in their Time, extraordinary Evidences of Divine Preſence with, and upon Them, ſo are now his Bleſſings upon their ordinary Gifts, and enablements, daily acquir'd and improv'd by their Labour and Travel in all Knowledge and Abilities thereunto: That as *Solomon* ſpeaks, *They through deſire ſeparate themſelves, to ſeek,* and

and to *intermeddle with All Knowledge*, and as the Apoſtle ſpeaks, *They give themſelves wholly to theſe Things*, *meditate*, and *continue* in them, that their *profiting* may *appear* to All; which thing Men of ordinary buſineſs, and ſecular Affairs, cannot do, having neither thoſe *Senſes exercis'd* to diſcern between *True* and *Falſe*, under fair Appearances, by reaſon of conſtant *Uſe*, nor leiſure for ſuch Exerciſe, and there is no Expectation of extraordinary Aſſiſtances without both.

And although men, that have not devoted themſelves, may have thus *ſeparated* themſelves, and been men of very great Attainments in *Scripture* Knowledge, of which there are many eminent Names in the Chriſtian World; Yet the very devoting and conſecrating themſelves to the *work of the Miniſtry*, together with ſuch Labours in Divine Knowledge, may expect greater Meaſures of Divine Bleſſing on ſuch Labours, than of Perſons not ſo dedicated however great alſo.

I know All This does not ariſe to *Infallibility*, or concluding men; Yet there are undoubtedly many great Demonſtrations of the *Truth of God*, of *Scripture*, of the True Interpretation of it in the World, on this very Account of the *work of the Miniſtry*; And the very Imperfections remaining are Arguments of a great *breaking off* of one part of the Church of God, viz. *The natural Iſraelites*, and of an *Apoſtaſie* hovering with its dark Wings over another part, *viz.* The *Gentile Chriſtians*, and theſe Two are interlock'd with one Another; But there ſhall be yet before the Reſignation of the *Kingdom to God*, as *All in All*, A *turning of the one to the Lord*, and A *Conſumption* of the other. 2 *Cor.* 3, 16. 2 *Theſ.* 2. 8.

I know too, There are great Differences in the Abilities and Attainments of the *Miniſters* of God, as alſo in their *Labours* herein, and that their Labours and Attainments lye ſeveral ways. But ſtill This is that, in which All ſhould concenter, an Endeavour to the utmoſt according to their various *Talents* or number of *Talents*, That they may excell in Abilities, and Dedications of themſelves to the *Miniſtry* of this Great *Word of God* in its *Original* Languages, which they ſhould

ſhould Weigh, Conſider, Know for *themſelves*, and not *others* for them; That ſo there may be among them, not only *Paſtors*, but *Teachers* or *Doctors*, which is not only a Name of Ceremonial Honour, or Uulgar Attribution, but is really founded in the *Ordination* of Jeſus Chriſt, as the Apoſtle witneſſes, *Epheſ.* 4. 11. Men who not only are able to open and apply Truths to *Converſion*, *Edification*, and *Comfort*, but are alſo able to ſearch into, and unfold the δυσνόητα and δυσερμήνευτα, the things of difficult Knowledge, and Interpretation in Scripture; And this God hath made as the Turn-pike upon the Vulgar Intruſion, and *of the meaneſt of the People* into the *Miniſtry* of the *New Teſtament*, and ought to be preſerved with greateſt Care, as the ſingular *Honour* of it.

διδασκάλους.

An unknown *Indelible Character*, a meer coercive Reſtriction of men *unordered*, (though *Order* ought to have its due place, becauſe *God is a God of Order*) an Ability of ſpeaking well to Perſwaſion, and Reformation, are not ſo effectual Bars; For the firſt is a Thing in the Clouds, the ſecond without the other is complain'd of as force, and is often much miſplac'd, and is at the beſt without the other, an *Error* of the *Key*. The laſt is attainable by good Natural parts, and the general Gifts God hath given to his *Church*. The laſt is of great value in it ſelf, and not acceſſible but by True Worth, Reſolved *Separation* of a mans ſelf, Great Labour, Thought, and Induſtry; of which, men without ſerious and weighty Conſiderations, are not fond or prone to adventure upon.

Now the Tryal of Mens Abilities, Preparations and Reſolutions herein, and a Judgment upon them, are according to very natural Reaſon to be ſubjected to the Conſideration of thoſe who have been before them in the Great Work of the Miniſtry, as both *Paſtors* and *Teachers*; and how is it ſignified to us in the *New Teſtament* by *Faſting* and *Prayer*, and *Laying on of Hands*? which *Impoſition* of *Hands* indeed is now only the Rite uſed upon utmoſt Tryal and Approbation, according to the ordinary Aſſiſtances vouchſafed by Jeſus Chriſt

Christ in his Church, to the *End* of this *State* and *Course* of the *World*, and does not signifie any Immediate or Miraculous Presence or Power, as in the *Laying* on of the *Apostles Hands*. And this, without taking upon me either to approve, or disapprove any Particularities of the Opinions of others in this Matter, I humbly offer, as a most unquestionable Account for the Establishing the *Gospel-Ministry* of the *New Testament*.

Remark. 3. How great Reason is there to submit our Reason and Understanding to the infinitely Superiour Reason and Wisdom of the *Divine Spirit*, as is most evident in this latter *Patriarchal Table* of *Time*: For when the Reason of the *Divine Spirit* undertakes the drawing such a *Table*, It is like the *Ark* of *Noah*, that was to contain a little World of Creatures, and their necessary Subsistence for the Time of the *Flood*. It was contriv'd according to the Omniscience of *Divine Mathematics*; So that if the wisest and learnedest of Mathematicians cannot delineate the Receptiveness of it to Perfection, It is no wonder; Because what was so Divinely Fabricated cannot be understood to all Exactness so long a Time after, and yet how very satisfactory Measurements have been made of it by Men of greatest Art and Reverence of *Scripture*?

Thus when a space of Time is contriv'd by God for the Replenishing the *Earth*, how wonderfully is this Second *Patriarchal Line* commensurated to it! *viz.* That Nine *Patriarchs* descending from *Shem*, as a Mirror of Mankind Increasing from Him, and the two other Sons of *Noah Begat* together, especially to *Peleg*'s Death: Throughout his Life the *Earth* is *Dividing*; the Occasion by *Confusion of Languages* being given at his Birth; For from *Shems* second year after the *Flood*, He was Begetting Children, and so *Ham* and *Japheth*; and in the three hundred and forty years, How beyond Computation must the Product be! For after the first thirty, each year brings in a new Generation of *Begetters*. Take things just as they are written in the *Word of God*, They and their descending Generations are *Begetting* together, each Generation is allowed about Thirty Years e're

They

They began to *Beget*; as is made moſt manifeſt in the foregoing Table: And All this admirably agrees with the *Divine Benediction* and Command to Repleniſh the *Earth* ſpeedily, and that there ſhould ariſe a World within the ſhorteſt ſpace. And then at *Abrahams* Birth, ten years after, the extraordinarineſs of the *Bleſſing*, and Invigorating Command, and the length of Life is ſtinted.

But when the Wiſdom of Man Eſſays to give a Repreſentation of this very ſame Thing, as in the *Seventies Tranſlation*, There is a much longer ſpace, and much fewer Perſons to Beget together according to the different number of *Patriarchs*, not four at any Time by the *Greek* to nine by the *Hebrew*, and ſo conſequently in the other *Sons* of *Noah*, and as hath been ſaid in their Deſcendents, and ſo alſo neceſſarily much fewer Generations.

So that the very Wiſdom ſo Illuſtrious in this Portraicture, is a Juſtification not only of the *Hebrew* againſt the *Septuagint*, but of the Divinity of *Scripture* it ſelf, ſhewing it ſelf in ſuch a Supremacy both of Wiſdom and Power.

And this was undoubtedly one Reaſon of this exact Account given of this Time, that within ſuch a ſpace might be beheld the wonderful work of God in *Repleniſhing the Earth* ſo that It might be *divided* into Nations and Communities to riſe to what It is, in the ordinary Courſe of Providence at this day; Thus as the World was at firſt made in *ſix days*, and the whole of it preſerved in Eight Perſons, in ſo narrow a Room as in the *Ark* with ſo many of the other Creatures: ſo It ſhould be ſo competently re-peopled by ſix of them, that in the ſpace of three hundred and forty years It ſhould be a World again.

Thus in All Ages God hath ſet up glorious Remembrances of Himſelf, and as the firſt Beginning of the World had very many great Ones, ſo the End of the World ſhall. And if we change the Time as the *Septuagint* hath done, how much of the Glory of this his mighty work were Eclipſed.

Remark 4.

Remark 4. It is moſt obſervable, with how curious and admirable a Structure theſe Two Houſes of *Patriarchal Time* are fram'd by the Wiſdom of God, and with what curious Engravings, One to ſet out a World that had ſixteen hundred fifty ſix years to become a full and ample World, and then to be a Monument of Judgment for all Ages in its Deſtruction by the *Flood*: The other to ſet out the mighty Power of God in Re-peopling a World within three hundred and forty, or fifty years, through which ſuch Illuſtrious Carvings of *Sabbatiſm* run, to engage us to conſider the *Great Sabbatiſm*, that *remains to the People of God.* To which, with the whole following Line of Scripture Time, they are according to the *Hebrew* ſo proportion'd, that there is ſtill room left that the Worlds ſeventh *Millenary* may be the *ſabbatical Millenary*, or that *Great Sabbatiſm.*

Theſe two *Rolls* are ſo contrived, that there is an exact *Line of Time*, ſecur'd, and defended from Violation in both. And It is to be applyed to the Duration of the World in general, and with a moſt deſign'd and intent Regard to the *Great Seed* in particular.

The firſt is calculated for a World of ſixteen hundred years, and hath a concert of Eight *Patriarchs* in *Enoch*, begetting together with Him; after Him ſix together only *Begat*; For He was the *ſeventh from Adam*, and *Begat Sons and Daughters* with all the *Patriarchs* before Him, and He Begat together with them, and with *Methuſelah* after Him; but before his *Tranſlation Adam dyed*, and before *Lamech's Begetting Seth* dyed, Himſelf was *Tranſlated*, and *Noah* not Born, nor *Begat* till five hundred years after his Birth: And the whole number, being but ten, Three being out of a ſtate of *Begetting*, and a fourth not come to *Begetting*, till more of the number were dead alſo, Six only at the moſt could together *Beget* after *Enoch.*

The long-liv'dneſs of the Firſt *Roll* is apparently much the greater; but the *Begetting* through the whole Time of Eight *Patriarchs* together in a quick and vigorous Procreation, was much more notable in the ſecond *Roll*; For They were ha-

ſtened by a *Command* upon the firſt Bleſſing given to *Adam* in the *Humane Creation*; That was not outdated, though It needed to be renewed to *Noah*, and his *Sons*, and was with this *Command*.

Each of theſe *Rolls* preſents a miraculous Repreſentation of the Power, Wiſdom, and Goodneſs of God.

The Firſt in giving what ſpaces of Life He pleaſes, lengthning them out ſo near a *Thouſand*, that there might be an ample large ſpread World in 1656 years, and yet not ſuffering in Ten ſo long Lives, ſo much as one to reach a *Thouſand*, but as if the *Thouſand* were a *Tree of Life*, guarded with *Cherubims*, none might take of it; *Enoch* only had a particular Exemption of not *Dying*; yet no one to be in a viſible ſtate on Earth one *Thouſand*, and therefore certainly no other Perſon not a *Patriarch*.

The Second ſhews the ſame Power, Wiſdom, and Goodneſs in Re-peopling a World ſooner by a ſhorter Life, For It is evident the World after the *Flood* muſt be greater (as *Scripture Hiſtory* repreſents in this *Roll*, to which I keep cloſe) within three hundred and forty, or fifty years, than within ſo much Time in that *Long-liv'd* World.

But now leſt the World of this *Roll* ſhould be over-laden and ſurcharged with Number, The Meaſure of Life was much ſcantier than in the former *Roll*, when at the length; It was reduced too after *Peleg*, and the Bleſſing of Propagation in ſuch Extraordinaries reſtrain'd nearer and nearer by Fit degrees to the preſent Tenor of the World, and as It is at this Day.

In the Firſt *Roll* It was the Pleaſure of the *Lord of Life*, that each *Patriarch* ſhould ſurvey above half of that whole Duration, except in the *Tranſlated Henoch*; and *Lamech*, who wanted ſomewhat of the half that He might not come within the ſwoop of the *Flood*. But then to Ballance againſt an over-numbers the ſlowneſs of Generation, ſlower apparently in the Beginning, and in the end was ordered by Providence, and quicker in the middle; where It might moſt agree with the Divine Deſignation according to the Temperament betwixt the *Mercy* and *Juſtice* of God in ſending the *Flood*. But

But all this wise disposé is confounded by the *Septuagintal* Accounts, in the First *Roll* the Generation is made much slower upon a pretence of just proportion betwixt the Bloom of Age, and the riper Age: But this is nothing, For *Lamech* the shortest of Days except *Henoch*, was among the longest *Livers*, yet is the latest *Begetter*, except *Methuselah*, *Mahaleel* the soonest *Begetter*, yet one of the longest Livers.

The years after Begetting, and wherein the Patriarchs liv'd most together, *Begetting*, and in which the increase of the World most consists, are made much fewer; For *Adam* must dye before *Cainan Begat*, *Seth* before *Jared*, and so proportionably in their Descendents according to the *Seventy*.

In the latter *Roll* there is no Consideration of the sudden *Re-peopling* the World after a *Desolation*, which the Infinite Mercy and Compassion of God was pleased to take care for. But the Generation is made near as slow in some of the *Patriarchs* after the *Flood*, as even they themselves make it in some of them before, and notwithstanding the vigor of Generation was to be so soon abated, and the longevity dock'd, which in the First *Roll* continued as long as that *World* lasted. But who can consider, as infinite Sapience hath done, or knows how to let out, or straiten these Influences, which alone fathoms its own Counsels, and which to created Understanding are as the *deep Waters!*

It is evident too how great Care God was pleased to take, that no Life should reach a *Thousand years*; nor any of them so much as touch at it in even hundreds, or even Tens of Tens, the Cube Root of a 1000, till *Noah's* 500 and 600 comes neareſt it; nor any of the *Patriarchs* be in danger of the *Flood*: And yet in so plain a point have some of the *Septuagint* Copies been observed to miscarry about *Methuselah*, giving him years beyond that.

And to Conclude concerning the compare of these Two *Rolls*, and their admirable Contrivance; The *Sabbatical* References They make, are very Noble; *Enoch*, the *Sabbatical* or *Seventh* from *Adam* was *Translated*, that *He should not see*

Death; And except *Adam*, in *whom All Dye*, and ſo He ſtands to all Ages, as that common Head of dying Mankind, and ſo It was neceſſary He ſhould firſt dye; Elſe none of the *Patriarchs Taſte of Death*, till that great Pledge of Immortality is given in *Henoch*; *Shem* was the ſame great Repreſentative of *No Death*, as hath been obſerv'd: *Henoch*, as in *Type* of *Chriſt* is thus *Tranſlated*, and before his *Tranſlation* *Propheſies* of the *Coming* of *Chriſt*, with *Ten thouſands* of his *Saints*: And after that *Prophecy*, the World, except Thoſe who were in Mercy *taken away from the Evil to Come* are doom'd to the *Flood*. And this was about the Age by the *Patriarchal* meaſures of Life, allowed to the World at that Time, leaving thoſe born from that Time to be ſwallowed up by the devouring Waves; For to *Enoch's* *Propheſie* at the Birth of *Methuſelah*, was about nine hundred Years, and to the *Flood*, upon which, as was before ſaid, He *Prophetically* nam'd his Son, *Methuſelah*, from that dreadful *Arrow* of the *Flood*, and the univerſal Dying upon it, was about ſeven hundred and fifty Years, and from thence All but the Servants of God were under the doom of that *Divine Arrow* or *Dart* of the *Flood*.

And, as It is obſervable, That Firſt *Roll*, ends in *Noah's* *Sabbatical Sacrifice*, and *New Heavens and Earth*, and *Shem* the great Type of Chriſt, as *King of Righteouſneſs*, and of *Peace*, The ſecond ends in *Abraham*, the *Heir of the World*, the *Father of the Faithful*, and eſpecially of the *Bleſſed Seed*: In whoſe *Boſom* All the *Seed* are ſaid to lye, till re-inveſted with Bodies, conform'd to the *Glorious Body of Chriſt* in the *Firſt Reſurrection*.

Remark. 5. That *Sabbatical Kingdom* of Chriſt, or *Reſtitution* of *All Things* to their firſt *Creational* Point, of which all the *Prophets have ſpoken ſince the World began*, cannot but be a Doctrine of all Purity and Holineſs, and higheſt Engagement in, and Indearment of Chriſtianity to us: So the Apoſtle ſays, *Seeing all theſe Things ſhall be diſſolved*, and that we *look for New Heavens and a New Earth, wherein Righteouſneſs ſhall Dwell*; *What manner of Perſons ought we to be in all Holineſs*,

neſs, and Godlineſs of Converſation! *Looking for, and haſting on to the day of God*, waiting for, and *Loving the Appearance of Jeſus Chriſt.*

It is moſt Impoſſible this Doctrine of the *Glory* and *Kingdom of Jeſus Chriſt* ſhould contain in it any unholy, Licentious, ſenſual Principles; Any Principles diſturbant to the Peace and Governments of the World: Any ambitious graſping at them. It is of the very ſame Spirit and Purity with the Doctrine of *Eternal Judgment*, of *Eternal Happineſs* and *Miſery*: And It may be as well ſuggeſted, that thoſe *Principles* of the *Doctrine of Chriſt* nouriſh the Seeds of Ambition, Self-love, Love of Carnal Pleaſures, Sedition, or Deſtruction to Government, as this, Doctrine of that *Kingdom of Chriſt*, which He is to enjoy and poſſeſs with all his *Saints above the Earth*, and not *upon the Earth*, though the *Glory* of his *Kingdom* ſhall ſtrike down from Above, as the Sun with his Beams upon the World below.

Indeed all the Particularities of this *Kingdom*, the Seat and Palace of it, the Circumſtances of its Glory, and of the Saints Enjoyment of it, we may be at a loſs to give an Account of, but that Chriſt ſhall have a *Kingdom*, that is not of this preſent *Age*, or *Courſe* of *Time*, and yet before the *Kingdom* be *deliver'd* up to *God* and the *Father*, the *Apoſtle* compar'd with himſelf aſſures: For, ſaith he, *The World to come*, of *which we ſpeak*, is not *put in Subjection to Angels*, but (as all the Diſcourſe manifeſts) to Chriſt the Son.

When that *World to come* is, *All Things are to be put in Subjection under Him*; That then ſhall be nothing left that is not put under Him: But we *ſee not* yet (ſaith the *Apoſtle*) *All Things put under Him*; So then that *World to come* is not the ſtate of the Goſpel, that hath been ever ſince the *Reſurrection* and *Aſcenſion* of Chriſt; For that was a World then preſent, and yet *All Things were not put under Him*; But when that *World* is, He does not *leave any Thing* that is not *put under Him*. But we only *ſee Jeſus*, who was made a *little Lower than the Angels for the ſuffering of Death*, that *He by the Grace* Heb. 2. 5. &c.

of

of God ſhould taſte Death for every Man, clothed with Honour and Majeſty: This we ſee, but we do not yet ſee the other; So this muſt needs be a *World to come*, of *which we now ſpeak*, that is not yet *come*, but is to *come:* And hereby we knew This; Becauſe *All Things* are ſo univerſally to be *put under Him*, that there muſt not be *any One Thing left, that is not put under Him*, which is not yet.

Chriſts *Kingdom* and his *Appearance* are both conjoyn'd together; Before his *Appearance*, He hath not his *Kingdom*, He *Appears*, and hath his *Kingdom*, 2 Tim. 4. 1. at the ſame Time.

The *Sitting of Chriſt at the Right Hand of God* is only as a *King Elect, Crown'd with Honour and Majeſty*, in order to a Future *Kingdom*, decreed and declar'd at his *Reſurrection* and *Aſcenſion*, but not inveſted till the Time determin'd of the *Father*; He then receiv'd the *Sealed Book* to open, and opens along to his *Kingdom*, till All unſeal'd.

It is moſt evident, his *Sitting* and his *Reigning* are two different things; For He *ſate down* on the *Right Hand of the Majeſty on High*, when He *Aſcended:* But when he
1 Cor. 15. 24, 25. *Reigns*, He *puts All his Enemies under his Feet*; He was *Crown'd with Majeſty and Honour* before his *Reign*, But then *All Things were not put under Him*, But when He *Reigns* He *puts All Things under Him*, and *leaves* not *any Thing* that is not *put under Him*; *The Laſt Enemy* He *ſubdues, is Death:* Now It is certain, He does not *ſubdue Death* while He *Sits*; For then He *Comes*, as all agree; The *final Judgment* is not *during his Sitting*, but when He *Comes* the *ſecond Time*, then
v. 55. *Death is ſubdued and caſt into the Lake*, and the *Triumphal Song Sung* over it; So by Proportion, and neceſſary Implication, He does not *Sit*, but *Come*, when *He puts down All Rule, Authority and Power*, and ſo He does at firſt; For a *Dominion* is *given Him*, that *All People ſhould ſerve Him*, and
Dan. 7. 13, 14. his *Saints take the Kingdom under the whole Heaven:* So *John* at the very *Beginning* ſaw the *Judgment ſet*, and *Thrones*, and *They ſat upon them*, and *They liv'd and reign'd with Chriſt a thouſand Years.*

Then

Then at the laſt, when the power of *Gog* and *Magog* made an Appearance, Chriſt preſently *put it down*, and He *put it down*, ſo as never to riſe more, and immediately after, *Death* this *laſt Enemy* was *caſt into the* Lake, and then, *Oh Death, where is thy Sting? O Grave where is thy Victory?* Then the *Kingdom* is *given up*, and God is *All* in *All*.

If then the *Reſurrection of the* Dead, if the *Eternal Judgment*, as of *Spirits* in *Bodies* be a Doctrine of Holineſs, and above the ſtate of *ſeparated Spirits* only in Happineſs and Miſery then the more viſible that Happineſs or Miſery is, the more forcible from it is the Doctrine of Holineſs, and of Engagement againſt Sin; elſe why does the *Scripture* place ſo much in that very Point of the *Reſurrection?*

For indeed nothing hath ſo great Force upon us in this Bodily ſtate, as ſuch Repreſentations of Happineſs or Miſery, as we are moſt acquainted with here, and *Scripture* ſo ſpeaks of Things; And it doth not do it only in Metaphors and Similitudes, for Similitudes ſake, but becauſe there is a ſubſtantial Bottom and Foundation for ſuch Similitudes: The Servants of God *ſhining as the Sun in the Kingdom of their Father*, as the *Stars*, and as the *Firmament*; But They ſhall *go forth and behold the Carcaſes of the* Men, that *have Tranſgreſſed againſt God, for their Worm dyeth not*, and *their Fire is not quenched*, and in ſuch a ſtate of Happineſs or Miſery, The *Holy* are conſecrated to the higheſt Enjoyment of God, as he is *All in All*, and ſee the *Glory* the *Son* had with the *Father* before the *Foundation of the World*; And the *Unholy* are devoted and doomed to the contrary Loſs and Puniſhment in that, into which *Hell* and *Death* being *Caſt*, makes the *Second Death*, the very Height and Perfection of *Death*. For as there is a *Firſt Reſurrection* without the mention of a *Second*, ſo there is a *ſecond Death* without the mention of a *Firſt*: But by obſerving and comparing *Scripture*, we may find that All not *dying* but being *changed*, Anſwers to a *ſecond Reſurrection* e're *Death is ſubdued*; For the *dead are raiſed in the Firſt Reſurrection*, with the Interval of a *Thouſand Years*, For, as there

there is an Interval betwixt *Chriſt the Firſt Fruits*, and they that are Chriſt's at his *Coming*, So there is betwixt his *Coming*, and the utmoſt final *End*, and ſo between the *Firſt Reſurrection* at the *Coming of Chriſt*, and the *Being changed* at that *End*; And it is the ἡμεῖς, the *WE*, the True Saints only then alive on Earth, who are *caught up* and *changed*, making One *WE* with thoſe *Raiſed firſt* when they are *changed*, then there is the higheſt Elevation of the whole Community of Saints, the *Raiſed* and the *Changed*, and *Death is ſwallowed up in Victory*, and the Saints are for *ever with Chriſt*, *beholding his Glory*, not as in his *Kingdom*, but as in his *Kingdom delivered up*, and *God All in All*, viz. in the primeve Glory of the *Son*, before the *World Began*: But who will not be loſt in theſe *Myſteries*!

The *ſecond Death* hath a *firſt Death*, viz. that before the thouſand Years, when all the then *Living wicked* are *killed with the Sword of Chriſt's Mouth*, and the *Devils*, thoſe *Birds of Prey*, or *Eagles gathered to the Carcaſe*, *feed on them*; or, as in another Reſemblance, Their *Carcaſes* are *ſeen* with the never *dying Worm*, and in *unquenchable Fire*, and the *Beaſt* and *Falſe Prophet* by a ſuperlative Vengeance are *caſt into the Lake*; The *ſecond Death* is, when All the unconverted in Heart, during the thouſand Years, though chain'd up, and who *dye accurſed*, though an hundred Years *Old* or are *devoured* by the *Fire from Heaven*, Revel. 20. 9. are with all thoſe of the *Firſt Death* made *Children* of *Death* for ever, and whole *Death* in its utmoſt *Deathneſs*, and the *Devil* the *Prince* of it *caſt into the Lake*. Oh how unſearchable is this Judgment alſo, and how perſwaſive of True Holineſs are both theſe Repreſentations!

The End of *Patriarchal Time.*

CHAP. V.

The Scripture Line *of* Time *Continued from* Abraham *to the* Going out of Egypt, *wherein the Duration being Fix'd, and its Period being Determin'd to the* self-same Day *of* Four Hundred Thirty Years, *by Expreſs Scripture, The Epoch or Beginning is ſtrictly Enquired and Defined, The Characters Relating to the* Great Sabbatiſm *are obſerv'd, open'd and Enforc'd.*

This Joynt of the Line Begins *Gen.* 11. 32. and *c.* 12. 14. and Ends *Exod.* 12. 40. 41.

I Have in the Two Fore-going Chapters put an End to the Diſcourſe on *Patriarchal* Time; not on *Patriarchal* Time in general Senſe; for ſo *Abraham*, the *twelve Sons of Jacob*, and even *David* himſelf by the Divine Spirit are called *Patriarchs*, and their Time muſt in that large Senſe be called *Patriarchal* Time. Heb. 7. 4. Acts 7. 8. ch. 2. 29.

But Time call'd *Patriarchal* in the ſtrict Senſe I am now diſcourſing, muſt be underſtood; Time meaſur'd ſolely and ſingly by the *Patriarchal* Ages from *Patriarchal Begetting* to *Patriarchal Begetting*; and ſo we have found Time exactly meaſur'd from *Adam* at the Head of *Patriarchal* Time, to *Shem* at the end of the firſt *Patriarchal Roll*, and at the beginning of the ſecond, and from *Shem* to *Terahs Death*, the very End or Period of *Patriarchal* Time; immediately after which follows *Abrahams* being in *Canan*, and *Sojourning* that very Moment, as ſhall be ſeen; which ſaid *Sojourning* is the Epoch, Head, or Beginning of the following Joynt of Time, and runs on to the *going out of Egypt*, the End of it.

And here, for the making our future Paſſage more clear upon the whole Line, and more perſpicuous in each Joynt, I think it neceſſary to make ſome Obſervations that may reflect

light upon the foregoing *Joynts*, and prepare it for the following, and ſo for the whole *Line* it ſelf.

Obſer. 1. I obſerve in the firſt Place, there is this Diverſity betwixt the foregoing and the following *Joynts* of the *Line*, as to their Compoſition; the two *Joynts* from *Adam* to *Shem*, and from *Shem* to *Terahs Death*, are ſeveral ſmall Lines drawn cloſe together, and ſpeedily after one another, and with great poſitiveneſs and certainty; and every Searcher of Scripture is to lay thoſe ſmall Lines together, and from them to collect the whole Sum of each *Patriarchal Roll*, and its number of Years, as He may do with great eaſe, and with undoubted Aſſurance; but in all the following parts of the Line, and in this we are juſt entring upon, the whole *Joynt* is given together, abſolutely, and in one Sum; and however, there are, and may be ſeveral ſmall Portions given of any part of Time in this, or the following *Joynts*; yet they are given only occaſionally to make remarkable ſuch or ſuch parts of Sacred Story; and although they may ſeem to contribute to a *Line of Time*, yet indeed they do not; but they are Graceful and Ornamental to Perſons, and things under ſome particular, and peculiar Remarks of the Divine Hiſtory, and may thereby reſolve ſome Queſtions in each *Joynt* of the *Line*, that are appertaining to that very *Joynt*, and not Eſſential to the *Line* in general. But while they are ſo cloſely and exactly levelled to the Occaſion, they are ſometimes ſo over-rul'd by that Occaſion, and ſuited to it, as to perplex the true *Chronology*, and *Line of Time*, if they are relyed upon for it; of which many Inſtances may be given in the Times of the *Judges*, and of the *Kings*, as may be after made out: and when they do not ſo perplex, but are much clearer, as in *Abrahams*, *Iſaacs* *Jacobs*, *Joſephs*, *Moſes*, and *Aaron*, their Ages in this *Joynt*, they are not yet enough to fill up the *Line of Time* from the point of *Sojourning*, to the *going out of Egypt*, but only make Illuſtrious the Memories of thoſe Great Perſonages, their Time and Action in the World, and of the Glory of God therein; and may ſerve ſome Inferior purpoſes of dating Time; but

to

to free the *Line of Time* from all conjectural Incertainties by ſuch ſmaller *Chronological* Intermixture, and to make it moſt poſitive, definitive, and beyond all doubt, the Divine Spirit is pleas'd to give the whole of each the following *Joynts* in entire Sums; as in this, *To the going out of Egypt, four hundred and thirty years*; from thence to the *Foundation of the Temple, four hundred and eighty*, and ſo onward to the End, as we ſhall find.

But there are no ſuch Sums given of theſe *Patriarchal Rolls*, becauſe the years are ſo preciſely dated, and ſo circumſpectly ſecured on all ſides, and parts, that they may be eaſily and certainly computed, and ſum'd up without any poſſible miſtake; and there is no Reaſon therefore to expect they ſhould be united into a Sum by the Divine Spirit.

That we may be well aſſured of the Duration and Limits of each *Joynt* of the *Line* of Time, it is moſt neceſſary to obſerve upon what that Part or Joynt of the *Line* is drawn; the two former *Joynts* were moſt plainly and evidently drawn upon the Ages of the *Patriarchs* in each *Roll* before their *Begetting*: In this Joynt we are entring upon, It is as indiſputably drawn upon the Time of the *Children*, or whole *Family* of *Iſrael*, from *Abraham* their grand Progenitor, who received the *Promiſes*; upon the Time, I ſay, of their *Sitting* or delay, from the giving of thoſe *Promiſes* of the *Land of Canan*, to the Time of their motion out of *Egypt*, to take Poſſeſſion of it according to the *Promiſe*. *Obſer.* 2.

And this will give us, as I ſaid, the juſt Limits of the Duration of the whole *Joynt* in any matter of debate; there is indeed in this particular Joynt the leaſt of Controverſie that there is in any throughout the whole *Line*; It is only this, Whether the *four hundred thirty years* began five years before, or but juſt at *Terahs* Death? Yet ſuch as it is, I know no ſurer way of Deciſion, then by conſidering upon what this Joynt is drawn, and becauſe every part of Sacred Time is of value, it ought in this very, though ſo ſmall doubt, to be ſeverely and juſtly applyed.

That therefore which it is drawn upon, is, what we tranſlate *Sojourning*; but is in the *Hebrew*, if ſtrictly rendred, *Sitting*, Exod. 12. 40. 41. *Now the ſitting of the Children of* Iſrael, *who ſate in* Egypt, *was four hundred and thirty years, and at the end of them, even the ſelf ſame day, it came to paſs, that the Hoſts of the Lord went or marched out of* Egypt, a *going* or marching oppos'd to *Sitting*.

Acts. 7. 13. When ever then this *Sitting* began, the *four hundred and thirty years* began; and though indeed this *ſitting* was alſo *Sojourning*, yet I find it neceſſary to adhere to the ſtrictneſs of the *Hebrew*, becauſe *Steven* ſpeaking of the *Promiſe* of the *Land of Canan* to *Abraham*, wherein the *Jews* in his Time dwelt, ſays, *God gave him no Inheritance*, no not ſo much as βῆμα τοῦ ποδὸς, not ſo much as the Right of *lifting up his Foot*, or making one ſtep upon it; ſo that there muſt needs be a *Sitting* till the time of the motion intended by *Him that promiſed*; and I cannot but think the *Hebrew* מושב, and the *Greek* ἕδρα βῆμα τοῦ ποδὸς, *viz.* The Sitting and Lifting a ſtep of his Foot, do by way of Oppoſition anſwer one another, The Word and Senſe of *Sojourning* is not in the mean Time to be neglected; for it is oppos'd to *dwelling* in a natural Country, and ones own Inheritance: and while *Abraham*, or any of the Family of *Abraham* were in the Land of *Ham*, they muſt needs be *Sojourners* there; for it was a *Land not to them*. Yea, while they were in the very *Land of Promiſe*, before the Time of their Inheriſon came, They were there as *Sojourners*, though *after to receive it for an Inheritance*, for it was in a *Land not yet to them*, and ſo they muſt needs be *Sojourners* there, till the decreed Time came; and becauſe they had no Power to plant a ſtep in either, as in their own, they are properly ſaid to *ſit* from the *Promiſe* till the motion to poſſeſſion, which was *four hundred thirty years to a day*. And they were both in the *Land of Egypt*, and alſo in the *Land of Promiſe*, *Sojourners*, for very great Reaſons, as is after to be made out from Scripture.

But

But yet ſtill *Sojourning* is not the proper word us'd by the Spirit of God for the ſupport of this *Joynt* of the *Line of Time*, on which it is drawn; but it is drawn on the Arreſt God impos'd upon the *Foot of Abraham* and his *Poſterity*, till the *four hundred thirty years end* after the *Promiſe*, and then the motion; which Arreſt could have no more juſt Expreſſion of it then *ſitting*, and half of that Time they *ſat in Egypt*.

Now the Time of Gods giving to *Abraham* the *Promiſe of Canan*, was, when He was then and there upon it; and that both according to *Moſes*, and according to *Steven*, in compare one with another, was after *Terahs* Death.

For *Moſes* tells us, *Abram* paſs'd through the *Land* to *Morech*, *when the Cananite was in it*, that is, was in preſent Poſſeſſion, and to be ſo ſtill; and *God appeared to him and ſaid, unto thy Seed* (incluſive of Himſelf, as we ſhall obſerve,) *will I give this Land*, Gen. 12. 6. And *Steven* tells the *Jews*, that *God remov'd Abraham into the Land wherein they then dwelt*, but *He gave him not the motion of his Foot upon it*, as on his preſent *Inheritance*, but *promiſed* it Him afterward, to *give it to him for a Poſſeſſion*, (in what Senſe we will after enquire) and to *his Seed after him*. And from this promiſe was the *Sojourning* or *ſitting*, for till there was a *Land of Inheritance* given, there was no *Sojourning* or *ſitting*, the *Sojourning of Abraham* was not in Reaſon his abſence from his *Fathers Houſe* and *Country*, to which he was never any more to return; but his abſence from the *Land* that was to be his *Poſſeſſion for ever*. And even that was, as hath been ſhown, principally a ſitting or delay, rather then a *Sojourning*, which naturally ariſes from an *Inheritance promis'd*, and not immediately given. For till an *Inheritance* be *promis'd*, there is not properly a delay till it be given; when therefore God gave *Canan* with the reſerve, that *Abraham* nor his *Seed* ſhould at preſent *lift their foot* upon it, then and from thence was the ſitting or delay; ſo then upon the Eſtoppage after the Gift was this *Joynt* of the *Line of Time drawn*; and this is that which is call'd the *Moſchab'* and *Jaſchab'* of the *Children of Iſrael*.

Gen. 12. 6.

Iſrael. Upon which Account the Apoſtle ſays to a very high purpoſe, as we ſhall ſee, The *Law*, which was *four hundred and thirty years* after the *Promiſe* of the *Inheritance*, could not *diſannul it*, or ſtop the Completion of it; ſo it appears every way; From the *Promiſe of the Inheritance* to the *motion to the Inheritance*, the ſitting or delay was *four hundred thirty years* to a *very day*.

Gen. 15. 13. c. 13. But under this Principal *Line*, there is alſo a Collateral *Line* of *four hundred years*; for when *Abraham* was a ſecond Time veſted in the *promiſed Land*, under the Ceremony of a proſpect of it towards every point of the Compaſs, and a Separation from *Lot* (who came with Him from *Charran*) was very providentially ordered by God, It was again taken notice of, that the *Cannanite* and the *Perizite* were then in the *Land*; When Now this *Promiſe* of the *Land* was made moſt diſtinctly and comprenenſively to *Him*, and to his *Seed*, and for an *Inheritance*, it might ſeem ſtrange there was no performance.

Nay, when after this, *Abraham* was bleſſed with ſo ſignal Succeſſes of his armed Force, and received the ſolemn benediction of the *Grand Patriarch*, *Shem Melchizedec*, as peculiarly belonging to the *High God*, *Poſſeſſor of Heaven and Earth*, carrying an Intimation of the *Great Promiſes* He had received; it ſeem'd neceſſary now, there ſhould be a Reſolution given of that great delay; and it was the more neceſſary, becauſe, as is to be well obſerved, although *Moſes* gives the Time *Hiſtorically*, or after it was paſt, to a *day*, to be *four hundred thirty years*, yet there was no *Prophetical* Account, how long the Delay ſhould be given, together with the firſt promiſe to *Abraham*; and which is more, whereas the firſt promiſe was given expreſly, only to the *Seed*, and the ſecond to *Him*, and to his *Seed*, He yet *Went* (as he ſpeaks) or grew old *Childleſs*; both which put together, muſt needs amuſe, and even ſtagger Him. He takes therefore the ſpecial Seaſon, of Gods aſſuring Him, *He was his ſheild*, and his *exceeding great Reward*, and firſt he deſires to be reſolved of his

Gen. 14.

Gen. 15.

his *Seed*, ſeeing He had yet no *Child*; and then of the *Inheritance*, ſeeing He had no Pledg of that, and therefore ſays, *Whereby ſhall I know?*

And theſe Queſtions were not of unbelief, for he received the *promiſe of the Seed ſo*, that *his Faith, viz.* in the Great *Seed, Chriſt*, was *imputed to him for Righteouſneſs*; God therefore reſolves him concerning the *Inheritance* alſo, to the Satisfaction of his Faith, by giving him a particular *Prophetical Line of Time* to it, drawn upon the *Seeds* being a Stranger, made *Servile*, and *afflicted four hundred years*, and that it would be the *fourth Generation* e're *they ſhould return to the Land*; for ſo long it would be e're the *Iniquity of the Amorites would be ſo full*, as that *they ſhould be caſt out of their Land*; but long before this, *Abraham* Himſelf *would dye in a good old Age*, as God inform'd him alſo.

Now as to the right Underſtanding both theſe *Lines of Time*, there are two great Scruples to be reſolv'd.

How could the *Seed* be ſaid to be a *Sojourner*, or a *Stranger* in a *Land not to them, to be in ſervitude* and *afflicted in Egypt four hundred thirty years*, or to ſit or ſtay there *four hundred thirty years*, when two hundred and fifteen years was the utmoſt Time by the Computation of the years of *Abrahams*, of *Iſaacs* Age at the Birth of *Jacob*, and of *Jacobs* Age at the *going down into Egypt*, the *Children of Iſrael* could be in *Egypt?* *Doubt* 1.

How could the *Children of Iſrael* be ſaid to ſit or ſtay any where *four hundred thirty years*, when even *Iſaac* wanted at leaſt twenty five years of that Time to have had a Being in the World, and the *Seed* after him much more? *viz.* from the *Promiſe*. *Doubt* 2.

In Anſwer to the firſt Objection, I am very ſenſible ſome Learned *Chronologers*, and Interpreters of Scripture make the whole weight of the *four hundred years* to reſt upon the *Sojourning of the Seed*, and accounting *Iſaac* the firſt *Seed*, they ſet the beginning of the *four hundred years* at his Birth, and the end of them at the *going out of Egypt*, and by ſo doing, it *Anſw.* 1.

be-

becomes neceſſary to ſet back this Joynt of the *four hundred years*, and *thirty*, *Five years* backward before *Terahs Death*. But beſides many other Reaſons preſently to be given, that this ought not to be done, it is moſt evident, it no way anſwers the doubt; for though *Iſaac* was indeed born a *Sojourner*, yet it was not in a *Land* not to the *Seed*, that he was ſo born; nor was he born in that *Land*, wherein the Seed ſhould be brought into *Bondage*, and wherein it ſhould be afflicted, and which God would *judge* and *bring them out of it*. Nay, we do not read of his *Sojourning* at all in it, but he was forbidden on the occaſion of a *Famine*, to go down into it, as if it were to preſerve this matter clear. *Gen.* 26. 2.

Now theſe things are ſo conjoyn'd all together, as not to be ſeparated, nor to be torn one from another; and of any of the parts, the *four hundred years* adhere cloſeſt to the *Affliction*.

Let it then for Arguments ſake, and not otherwiſe, be allow'd; that from *Iſaacs* Birth to the *going out of Egypt*, there were *four hundred years* juſt, and that he was, as indeed he was, born a *Sojourner*; yet except he had been born a *Sojourner in Egypt*, which was the *Land*, God intended by a *Land* not *Theirs*, nor not to *Them*, the *Land* wherein they ſhould be *brought into Bondage*, and *afflicted four hundred years*, and which God would *judge*, and *bring them out of it*; it does not, nor can any way anſwer the doubt, How the *Seed* ſhould be a *Stranger in Egypt four hundred years*, where they were only two hundred and fifteen.

But it is much to be remark'd, that when the principal *Joynt of the Line* is given, there is a caution us'd by the *Divine Spirit*; It is not ſaid, The *ſitting of the Children in Egypt*, was *four hundred and thirty years*, but the *ſitting of the Children of Iſrael*, who ſate, *viz.* a conſiderable ſpace in *Egypt*, was in the whole Time of ſitting, and to the *ſelf ſame day* of the *motion*, *four hundred and thirty years*; for although, if the whole Time of their *ſitting* had been in *Egypt*, it might have been only an exuberance of Expreſſion, ſometimes us'd in Scripture, to ſay, their *ſitting* who *ſate* in *Egypt*, was ſo many years;

years; yet when their whole *ſitting* was not in *Egypt*, it is a wary Limitation, intimating, that though their whole *ſitting* was ſo long, yet their *ſitting in Egypt* was not ſo long, but the Time of it muſt be otherwiſe underſtood and determined, then by that Account of their whole *ſitting*.

The Objection then vaniſhing, as to the *four hundred and thirty years* no way limited to the *ſtay or ſitting in Egypt*, but to the whole *ſitting*, e're they advanced to *Canan*; it remains that we ſearch out ſome more ſatisfactory Anſwer concerning the *four hundred years*, which are much more plainly by ſeveral Expreſſions reſtrain'd to *Egypt*; and it does not yet appear, that *Iſaac* was at all in *Egypt*, who was the Primitive *Seed*, nor that any of the Seed from him was, or could be near ſo long as *four hundred years* in *Egypt*.

Seeing then there is no Solution given to the doubt by the fixing the Epoch of the *four hundred years* in *Iſaacs* Birth, it is much more to the purpoſe to anſwer, that the *four hundred years* are not given, as the *Gauge* of Time for the *Seeds Sojourning*, *Bondage*, or *Affliction* in *Egypt* it ſelf, but God lets *Abraham know*, that ſuch an *Affliction*, *Servitude*, and ſtate of being a *Stranger in Egypt* would come upon his Seed, before it ſhould ſo much as be in motion to the Poſſeſſion of *Canan*; and that from the time God ſpake of it to *Abraham*, it would be *four hundred* years, and ſomething more indeed; but in *round Number* (which the Scripture in *even numbers* generally uſes, although ſomething more or leſs;) it would be *four hundred* years e're the Affliction, when ever it began, would be paſt, and the return to *Canan* conſequent upon it Commence; ſo the *four hundred* years, or there about, are, ſtrictly ſpeaking, the Gauge of the Time from that ſolemn *Covenant*, God made the ſame day, of giving to *Abrahams Seed* the *Land* from *Egypt* to *Euphrates*, till their return out of *Egypt*, (where they would be ſo ill treated) in order to the Poſſeſſion of it; but about the end of thoſe *four hundred* years, God would *judge that Nation*, and *bring them out*. Now all this would certainly be, and it would be *four hundred* years *Anſw.* 2.

e're it was paſt; but it would not, nor was it neceſſary according to the Scripture manner of ſpeaking, that the whole *four hundred* years ſhould be ſpent in *Egypt*, but only ſo long, e're all this was paſt, and they *returning* in the *Fourth Generation*, when the *Sin of the Amorites would be Full.*

Object.2. And all this will be made more Full and ample in the Anſwer to the ſecond Objection, *viz.* How could the *Children of Iſrael ſit or ſtay* any where *four hundred and thirty years*, when *Iſaac* wanted twenty five years at leaſt of that Time, to have a Being in the World, and the *Children of Iſrael* (who was *Jacob*) many more years of being born.

Anſwer Although *Abraham*, *Iſaac* and *Jacob* muſt needs be before the Children of *Jacob*, who is alſo called *Iſrael*, and from whom the whole Linage was called in future Time, *The Children of Iſrael*; and ſo a Great ſpace of their *ſitting* or *Sojourning* muſt neceſſarily be, before the *Children* were in Being; and althongh the *ſitting* alſo of the *Children* muſt, as neceſſarily, be another conſiderable ſpace, after *Abraham*, *Iſaac* and *Jacob* were gone off this preſent World: Yet becauſe Progenitors ſurvive in their Poſterity, and becauſe Poſterity pre-exiſt, and even act in their Progenitors, while they are in their Loyns, They are therefore in ſuch Caſes, as theſe, All conjoyn'd as One Family, and undergo common Titles, and Appellations, and are entitled to one anothers Actions, and Events: If therefore there were *four hundred* and thirty years *ſitting*, and *Sojourning* of the whole Family; Progenitors, and Poſterity; the *Children of Iſrael*, who *dwelt in Egypt* are truly ſaid to *ſit* or *ſtay four hundred thirty years.*

On this Account God gave *Abraham*, and his *Soed* the *Land of Canan* for a Poſſeſſion, although neither He, nor his immediate Seed, *Iſaac* and *Jacob*, nor the Children of *Jacob* till the *Fourth Generation* from *Abraham*, were in Poſſeſſion of it in Act; But becauſe they ſurvived All in that Poſterity of the *Fourth Generation*, It was truly ſaid, God gave it to *Abraham*, and his ſucceſſive immediate Seed, as well as to his after Seed or Poſterity.

So

So on the other ſide, *The Children of Iſrael ſate*, or *were in Delay* to *Canan four hundred*, and *thirty* years, a great part of which they *were in Delay* in *Egypt*, although indeed, They were not Born, till many years after the *Promiſe*; even becauſe they *ſate* or *were in Delay* ſo long a ſpace in the *Loyns* of *Abraham*, *Iſaac*, and *Jacob*; (as *Levi paid Tyths* to *Melchiſedec* in *Abrahams Loyns*) and then ſo long a ſpace in the Time of their own actual Exiſtence, a conſiderable portion of which was in *Egypt*; where alſo *Iſaac*, and *Jacob* the immediate *Seed* ſurvived, and were afflicted in their *Children*, even as *Rachel* wept for her Children ſo many Ages after her Death.

But to make All this the more clear, and for the more exact Calculation of the *Line of Time* in this *Joynt*; It pleaſed Divine Providence ſo to order it, that in the very firſt of the *four hundred* and *thirty* years *Abraham* upon the very ſame Account of a *Famine*, that his Poſterity did ſo many years after, went down into *Egypt* to *ſojourn*, that in Him They might *ſit* in *Egypt* ſo many years, before they were, as They did in and by themſelves ſo many years after, and from the Beginning to the End, It might be *four hundred*, and *Thirty*, that They *ſate* with an eſpecial Relation to *Egypt*, although not continuedly the whole Time there.

And by the Government of the ſame Providence, It was ordered, that *Iſaac* the very primiere or Firſt *Seed* ſhould *Egyptianly* (if I may ſo ſpeak) be afflicted, very probably at the Beginning of the *four hundred* years, when He was *mocked*, which the Apoſtle expreſly expounds; *perſecuted* by the *Son of the Egyptian Woman*, *Iſhmael*, then grown to his nineteenth year; *And it is very reaſonable to ſuppoſe, He might *mock* by way of Diſdain, that He ſo much the Elder ſhould be ſet back in the Rights of *Primogeniture* and of the *Promiſe* to *Iſaac* ſo much the younger; and as it were in Alluſion to this, God remonſtrated ſo long after to *Pharoh*, *Iſrael is my firſt born*, which *Primogeniture Pharoh* by enſlaving them attempted to have over-rul'd with a High *Hand*, and ſo the

* *Iſaac* then in his Fifth year.

Seed was *afflicted four hundred years* by *Egypt* in *Iſaac*, the *Firſt Born Seed*, in whoſe *Loyns* the following *Seed* was, before Born, and was afflicted in the firſt of thoſe Years; and in themſelves in the End of thoſe, *Iſaac* ſurviving in them alſo, as ſo afflicted; and ſo the Affliction, to which the *four hundred* years moſt cloſely adhered, was ſo long from firſt to laſt exerciſed upon the *Seed* by *Egypt*, though not continuedly ſo long; Now *Egypt* was the *Nation* expreſs'd by many indiſputable Characters, by which the *Seed* according to the Divine *Oracle* was to be *afflicted*.

And this way of Accounting of Time in ſuch a number of Years, or ſpace of Time, to any Great, or remarkable Courſe of Providence, is moſt monumentally here begun. *viz.* So that there is an Eye, a Glance, a Glimmer of the Event in the Beginning of the ſpace of Time, and then interrupted, and at laſt, or e're the End of the ſpace, It ſtreames out much more abundantly, and with far greater Notoriety: I ſay This way of Accounting is begun here, that it may ſerve to after uſe in two Grand Inſtances, parallels to it.

Firſt the *taking away the daily Sacrifice*, or *Service* along the *twenty three hundred Evenings Mornings* in *Daniel*, *c.* 8. is parallel hereunto, for when it was ask'd, *Unto how long the taking away the daily?* It was reſolved *unto twenty three hundred Even. Morn.* Not that It would be during the whole ſpace ſo *taken away*, any more than the *Children of Iſrael ſat in Egypt* during the whole ſpace of the *four hundred thirty years*, or then the *Seed* was *afflicted by Egypt* the whole ſpace of the *four hundred years*.

But as the Prime *Father* of the *Children* was a *Sojourner* in *Egypt* the firſt of the *four hundred thirty*, and the *Prime Seed* was *afflicted by Egypt* the firſt of the *four hundred*; and it would be *four hundred* and *thirty* e're the *ſojourning*, and four hundred e're the *Affliction* ended; ſo the *daily* had been *taken away* at the *burning* of the *Temple* by *Nebuchadnezzer*, and remained ſo in the *third year of Belſhazzer*, when *Daniel* had that *Viſion*, and was for a ſhort ſpace to be infamouſly taken away

away again by *Antiochus* as a *Type of Antichriſt*, and then by *Antichriſt Himſelf*, and e're the *Sanctuary would be cleanſed* fully and finally from the defilement of *Spiritual Babylon* and *Egypt*, and the *Ceſſation of the daily* pure worſhip of God thereby caus'd would ceaſe, there would from that *Oracle* given (at which Time the *daily* was in a ſtate of being *taken away*) *twenty three hundred Evenings Mornings* or natural days have elaps'd.

Parallel again hereunto is that ſpace of the *ſeventy weeks* determin'd by *Daniels Prophecy* to *finiſh Tranſgreſſion*, and to *make an end of Sin* and for the *Annointing the moſt Holy*, even the *Temple* of the Humane Nature of *Meſſiah* in his *Reſurrection* and *Aſcenſion*. Of this *Cyrus*, the *Annointed* of the *Lord*, and the Reſtoration of the *Temple* by Him and by *Darius*, and *Artaxerxes* after Him in proſecution of his *Decree* was ſome Type: But this appearance was but at the beginning of the *ſeventy weeks*, and then the End of the *ſeventy Weeks* was Illuſtrated with the Great *Redemption from Bondage*, and the large middle ſpace was overſpread with *Sin* and *Trouble*, So that in juſt Senſe, e're that Great *Redemption* was *Finiſhed* and Proclamed, there would be *four hundred ninety years elaps'd*, or *ſeventy Prophetical weeks*.

Now in all theſe Accounts of Time deſigned to ſo great Events, the Events were but a *Cloud*, as *big as a mans Hand* in the Beginning; diſappear'd in the middle; and *cover'd* as it were the *Heavens* in the End: The *ſojourning*, and *ſervitude* in *Egypt* was hidden, as the Head of their *Nile* at the *Beginning*; The Remaining *taking away* the *daily* by *Literal Babylon*, and by *Antiochus* was but a Meteor quickly vaniſhing off from the *twenty three hundred Even. Morn.* and the Redemption by *Cyrus* was but a *Palm breadth* of Light, All Theſe the *Sojourning*, the *Servitude*, the *Taking away the Daily*, and the *Redemption* were at the End, as a *Place* of *broad Rivers*, and cover'd All.

I have now ſhown, how very reaſonably this *Joynt* of the *Line* is laid to the Time from the Promiſe to *Abraham*, to the

the Motion out of *Egypt* as the Time of *ſitting* or *delay*, before the Complement of the Promiſe, I will yet further ſtrengthen this Adjuſtment of it, rather than to five years before *Terahs Death*, by theſe Reaſons following.

Reaſ. 1. The *Patriarchal* ſecond Roll cannot have its due period, till *Terahs Death*, reflecting a ſhade of Death upon all the foregoing *Patriarchs*; ſo that although for *Shems* ſake, thereby known to be the Typichal *Melchiſadec*, each *Patriarch* for Decencies ſake to the Type, is exempted from the mention of Death; yet *Terah* at laſt is Recoded to Dye, and to imply Death upon all the Precedent Patriarchs; who being elſe ſo many would make an Infraction upon that Law; *In Adam all Dye.* And his Death is therefore a fit watchword to the End of this *Joynt of the Line*, which without Confuſion of Time could not end, but with ſuch a Notice, that there the following *Joynt* might Begin.

Reaſ. 2. The *Joynts* of the *Line of Time* are Thoſe, which lye faireſt, and coſeſt conjoyn'd One with Another, and which lye moſt conſpicuouſly ſo conjoyn'd by their Numeral Characters; Now we have no Numeral Character given us in Scripture of the Fifth year before *Terahs Death*; nor any Indication, but of meer Conjecture, that the Call out of *Caldea* was Five years, neither more, nor leſs before it; ſo that not only the Luſtre of the Epoch falls, and ſinkes, but the ſtability of it ſhakes alſo, if we place it any where, but at *Terahs Death.*

The only Appearance for it is, that if the *four hundred years of Sojourning Began* at *Iſaacs* Birth, the *four hundred* and *Thirty* muſt Begin five years before *Terahs Death*, becauſe *Abraham*, who was *ſeventy five* years *Old* at his Fathers *Death*, was an *hundred* at *Iſaacs* Birth, therefore there muſt be thirty years of the *four hundred thirty* neceſſarily before *Iſaacs* Birth, and therefore as neceſſarily five of them before *Terahs Death.*

Now that the *four hundred* years muſt Begin at *Iſracs* Birth is argued, becauſe the *Seed* muſt *ſojourn ſo long*, and *Iſaac* was the Firſt, who could be properly call'd the *Seed.*

But

But the Invalidity of this hath been ſhown every way ſo fully, that I need add nothing, and ſo newly, that it needs no Repeatal: As alſo the much fairer Evidence hath been obſerved, that the *Affliction* (to which the *four hundred* years moſt cloſely pertain) at *Iſaacs* Fifth year gave the glimpſe of it ſelf.

The *four hundred* and *Thirty* years make the principal, and ſuperior Line, as is evident by their being the greateſt Number, by being defin'd to the *ſelf ſame day*, by the ſum'ing up the Time by them to the *going out of Egypt*, by drawing on the Line from them to the Building the *Temple*. The four hundred years are only occaſionally given to take off from, and to ſettle aright *Abrahams* Expectation, that it might not be too haſty; are given in even, and ſo in round Number, and not with that exactneſs from the Time of the Oracle given; The Principal Line therefore ſhall determine that to Begin at the firſt five years of *Iſaacs Life*, and not be determin'd by it to Begin five years it ſelf before *Terahs Death*. *Reaſ.* 3.

The Note of *Abrahams* Age is given not at his Coming out of *Ur of the Chaldees*, but at his coming out of *Charran* unto *Canan*, to make that Time more Great, leaving the other obſcure, and ſo draws up the former *Call* thence into the latter *Call*, even into the *Land of Promiſe*, which is a very great Remark of the *Principal Line* Beginning there. *Reaſ.* 4.

Reaſ. 5. If the *Sojourning* had been in *Terahs* Life, or the *Sitting* Five Years before his death, *Terah* muſt have been the Principal in the *Sojourning* or *Sitting*, Seeing He was the Immediate Parent of *Abraham*, and *Abraham*, as yet under his Conduct: Or elſe the Order of Nature muſt have been Poſtpon'd; Of the divine care over which we have very Great Evidences in Scripture, and particularly in this very Matter.

God indeed was very Gracious to *Terah* in Removing Him out of the Idolatrous Country, and Practiſes in *Chaldea*; wherein He onely of all the *Patriarchs*, that we Read, was Engulph'd; Herein alſo the Free Grace of God Admirably appear-

appeared to *Abraham*, and alſo in Him to All, who Call'd by his Spirit in his word Believe, as *Abraham* did *on Him, who Juſtifies the ungodly.* But by the ſecret Interpoſals of Providence, Both *Abraham* and *Terah* were ſtay'd in *Charran*, till *Terah* dyed there, that He ſhould not ſo much as ſeem to Emterfere with *Abraham* in the promiſe, or poſſeſſion of *Canan*, or Abate in his Fatherly precedency.

We may obſerve therefore in what an Even Ballance Scripture holds the Account of *Abrahams* Firſt call out of *Ur* of *Chaldees* in Honour to the parental Authority of *Terah*, *Moſes* gives the whole Action to *Terahs* Removing Himſelf, and his Family into *Charran*, and conceal'd *Abrahams* firſt Call till *Terahs* death, as it were on purpoſe; After *Terahs* death, God calling *Abraham* the Second Time out of *Charran* into *Canan*, *Moſes* enfolds the Firſt Call ſo in the Second, that the Two might have Appeared to be but One, had not the Spirit of God by *Steven* Aſſured us, They were Two. And that the Firſt was given to *Abraham*, as principally deſigned; And He Gave the notice of it to his Father *Terah*, who moſt obediently Comply'd with it, and as a Father Govern'd the Remove. But *Steven* wholly omits *Terah.*

Obſerve therefore the Ballance: *Moſes* out of Honour to *Terah*, omits *Abraham's* firſt Call Implying it onely in *Terahs* Remove towards *Canan* till *Terahs* death, and Joyns it with the Second; *Get thee out of thy Country* and *from thy Kindred, and from* thy *Fathers Houſe* to *a Land that I will ſhew thee.* Thus far went the Firſt Call.

Steven in Honour to *Abraham* divides the Firſt Call in the very ſame words from the Second, and Aſſigns it to *Abraham* without any Memoirs of *Terah* in Honour to *Abraham.* There He onely Implyes the Second Call in Gods Removing *Abraham* from *Charran* to *Canan*, which Second Call *Moſes* had given in Full, and amplified with its Great *Promiſes* not given in the Firſt. In which becauſe *Moſes* is ſo Large *Steven* is ſo ſparing; Scripture to its Various Ends moſt Bountifully, and yet moſt Frugally diſtributing it ſelf to its various Inſtruments

ments of Conveyance, that it may be ſearch'd and Compar'd in All.

But that it might be Evident, that God had regard to the Honour of *Terah*, and yet deſign'd Illuſtriouſly to conſtitute *Abraham* the *Father of the Faithful*, He delays thoſe Magnificent *Promiſes* till after *Terahs* death. *I will make thee a Great Nation; and I will Bleſs thee, and I will make thy Name Great*; And *Thou ſhalt be a Bleſſing*; And I will *Bleſs them that Bleſs thee, and I will Curſe Him that Curſeth thee*; And *in thee ſhall All the Families of the Earth be Bleſſed:* And yet in all this Magnificence of *Promiſes*, There is no word of the *Inheritance*, till *Abraham* came (as God had ſpoken to Him) into the *Land of Canan*; and when He was in *Canan*, *Then* and *There*, as was before obſerved, God gave Him the *Promiſe of the Inheritance*, from which *Promiſe* (as is very plain) of the *Inheritance* the Apoſtle derives the *four hundred* and *thirty years* to the *Giving of the Law*, in agreement with what we have before aſſerted, and argued. *Galat.* 3. 17. 18. Gen. 12. 1.

But for the further aggrandizing the Obſervation we are upon, *viz. Abrahams* Superiority in being *Heir of Canan*, and of the *World*, without any Injury to *Terahs* Parental Priority; let us conſider the Conduct of God in this weighty Affair, from *Noah* after the *Flood* to *Abraham*, and we ſhall find, It juſtifies the fixing, not only the Beginning of the *four hundred thirty years* at the *Promiſe given to Abraham* in *Canan* after *Terahs* Death, but the Truth of the *Hebrew* Account of Time from *Shem*, *Two* years after the *Flood* to this *Promiſe*, above the *Septuagint.*

Noah then, the Supreme *Patriarch* after the *Flood* moſt probably at that *Sacrifice of Reſt* became *Heir of the Righteouſneſs of Faith*, and was *Bleſs'd by God*, From that Honour he could never be diſmounted, though He liv'd *three hundred* and *fifty* years after; Two hundred and fifty years after the *Diviſion of the Earth*, when *Shem* moſt probably was become *King of Righteouſneſs* and of *Peace*, though we read nothing of it till long after, and *Heber* Head of the *Hebrews*,

the *peculiar people of God*; *Noah* Dying Leaves the *Bleſſing to Shem*, the *Bleſſing* that Ran along with that *Inheritance* of the *Righteouſneſs of Faith*, and by which *Abraham*, as the Apoſtle tells us, became *Heir of the world*; even as *Shem* undoubtedly in the virtue of it was conſtituted *King of Righteouſneſs, and of Peace.*

But yet becauſe *Noah*'s Time after the *Flood* was no longer accounted, in the *Line of Time*, then till *Shem* became Head of the ſecond *Patriarchal Roll*, which was *Two* Years after the *Flood*, He before hand Transferrs the *Patriarchal Bleſſing* as it were immediately upon *Shem*, according to the Supreme *Election* of God to the *Primogeniture*; which *Choice* God was pleaſed to Reſerve, as we may ſee all along, as a Prerogative in Himſelf: That was manifeſt in *Shem*, who was not *Noah's Firſt born*; in *Abraham*, who was not the *Firſt born* of *Terah*, and moſt expreſly in *Jacob*, concerning whom God ſaid, *Eſau the Elder* ſhould *ſerve* Him *the Younger, that the Purpoſe of God according to Election might ſtand, not of works, but of Him that Calleth*; And in how many other Inſtances among the *Patriarchs* the Supremacy of *Election*, Demonſtrated it ſelf, in the choice to the *Primogeniture*, is not Revealed to us.

But when each *Patriarch* was ſettled, and Eſtabliſhed in the *Patriarchal Primogeniture*, God was then pleaſed to be very Tender of his Honor, and eſpecially of the *Paternal* Right, that, That order ſhould not be Inverted.

Noah therefore the *Father* firſt Convey'd to *Shem* among his *Three Sons*, in whom the whole *Future World* then was, the *Bleſſing*, that He ſhould be the *Head* of it; For God was pleas'd to be *the God of Shem*, and *Japheth God would perſwade to dwell in Shems Tents*, and *Canan* ſhould be his *Servant*; The *Bleſſing* then was to Run in *Shems* Family.

But becauſe *Shem*, and the other *Patriarchs* had other Sons than in the *Patriarchal Line*; There was at the *Diviſion of* the *Earth* neceſſarily a deſcendent of *Shems* to be choſen, in whom the Bleſſing of *Shem* was to be Fix'd, on that very

Critical

Critical and preciſe Time, and Emergent as the *Point* of the diſtinct *Patriarchal Family*. And it muſt be the Loweſt of the *Patriarchal Line*, who was at that Time Manly, and in a ſtate of *Begetting*; And that was *Heber*, who in that very Juncture *Begat Peleg*, whom upon ſo Memorable an occaſion He nam'd by a Name ſignifiing *Diviſion*, Becauſe at his Birth, *The Earth* Began, and through his days Ran on to be *Divided*: as we have ſhewn.

There was no Injury to *Arphaxad*, or *Salah* that a Son of Theirs was Choſen, juſt when the Choice was neceſſary to be made, to be the *Father* and *Head* of the Portion of God, and of the *lot of his Inhrritance* and that in that *Diviſion* ſhould be *Accounted* to God for a *Generation*.

Now let us obſerve upon theſe premiſals; How juſt Divine diſpoſe was to *Parental Right*, with Relation to *Abrahams* being Conſtituted the *Father of the Faithfull*. *Noahs Paternal Honor* was preſerved, in that He was made Greateſt of thoſe *Patriarchs* after the *Flood* by that Title, *Heir of the Righteouſneſs of Faith*; beſides that He Himſelf Eſtated the *Bleſſing* on *Shem*, and immediately after, His *Hiſtory* Ceas'd as if He had been then Embalm'd in Glory.

Shem being *Melchiſedec*, *King of Righteouſneſs* and *Peace*, *Prieſt of the moſt high God* was Greater then *Abraham*, and had ſuch a Greatneſs above Him, that had *Receiv'd the Promiſes*, as to *Bleſs* Him and He did *Bleſs* Him with *Noahs Bleſſing* on Himſelf. *viz.* That God ſhould be the God of *Abraham*, Even as *Abraham* was the peculiar Servant of the *moſt High God*. Yet *Shem* Himſelf in a Type Abode in his Glory as in a perpetuity; So no wrong was done to *Shem*.

Shem in the wiſe, and Holy Ordination of God was the longeſt Liver of all the *Patriarchs*, except *Heber*, beſides his Typical perpetuation, and ſo Reſerv'd in Himſelf ſo Supream a Right, while He lived, as ſhaddowed *Arphaxad*, and *Salah* from wrong, who had Reaſon to Rejoyce in the Election of God, Imprinted upon *Abraham* their own Deſcendant in the *Patriarchal* Line, with ſo Great Honour and without

any diminution to their *Elderſhip*, in the *Bleſſing*, and *Promiſes*, ſeeing They were to dye before the Right could paſs out of *Shem* to Them; For He was to Live beyond Them, and we have Greateſt Reaſon to Believe; They did with Joy know of, and Acquieſce in his *Bleſſing* ſo of *Abraham*.

Of *Heber* There is indeed Another, and more diſtinct Conſideration, and yet no leſs Illuſtrious; *Heber* was undoubtedly by particular Grant from God, beſides the Reaſonableneſs, and even preſſure of the occaſion, made the Head, and ſo to Convey a Name, which ſhould till the very Comming of the Great Seed Adhere to that People, of whom the *Hebrew Child*, who was alſo *God over all Bleſſed for ever*, ſhould *Come*; and of whom God would be ſtyled the God; Even *Jehovah, the Lord God of the Hebrews*; in Honour to which Name the *New Jeruſalem*, the *Kingdom*, and *Marriage of the Lamb* ſhall be Celebrated with *Hebrew Hallelujahs*.

Heber therefore by vertue of this Name held Faſt the *Parental* Authority, and was *Greater* then *Abraham*, who had *Receiv'd the Promiſes*: Even as *Shem* was; For Greater is He, who derives his Name, then He to whom it is derived: And ſeeing the Supreme *Bleſſing* was Gods being the *God* of *Shem*, and ſo of *Abraham*, and then of *Iſaac* and *Jacob*, He who is ſtyl'd, ſo Illuſtriouſly *Jehovah Lord God of the Hebrews*, muſt certainly be the God of *Heber*, from whom they derived their Name, and whom he own'd ſo Eminently as His, when *He drove aſunder the Nations*, and Ordered their ſeveral Names of diſtinction.

And it is very obſervable, *Abraham* did not Receive the *Bleſſing* from *Shem*, till He was Inveſted with the Name of *Abraham the Hebrew*; For it is moſt expreſs, He receiv'd that Name before his *Victory* over the *Kings*, and He was *Bleſſed by Melchiſedec* after that *Victory*. *Gen.* 14. Thus *Heber* ſtands faſt in his *Parental Glory*, who elſe Out living *Shem* muſt then have ſufier'd in *Abraham*'s Precedency in the *Bleſſing*, and *Promiſes*, who was but his Deſcendent at ſo many Removes below Him; and yet at *Shem*'s death in an Orb above Him.

And

And further for the securing *Parental Authority*, and that *Abraham* the Son of *Heber*, but at the sixth derivation, might not Top his Progenitors, *Peleg*, *Reu*, *Serug*, *Nahor*, *Terah*, who were from *Heber* before Him, and had the Right of *Primogeniture* in the Family of the *Hebrews* (being both *Patriarchs* and Descendents from *Heber*, in whom the Blessing from the *Division* of the *Earth* was to Run.) They were all by Especial Providence Remov'd by Death, before either *Abraham* had so peculiarly the Name of *the Hebrew* Impress'd upon Him, or the *Blessing* or so much as the *Promise* of *the Inheritance*, and as it were to tell us, it was so provided, *Terahs death*, which was the close of the *Patriarchal* Roll was just before it, and so became the *Fibula*, or Connexion of the Fore-going, and Following *Line of Time*.

Now if the *Patriarchs* from *Heber*, among whom God had designed to Choose the *Father of the Faithful*, had been living, when God Chose *Abraham*, a *Puisne*, or Younger to them all; It could not have been without post-poning his Progenitors; But as it was thus Orderd by God, There is no disorder in the *Patriarchal* order; For *Shem* the Longest Liver of them All cover'd *Arphaxad*, and *Salah* from Injury, Holding in Himself what could not pass to them till his death: *Heber* had his peculiar Superiority in the *Blessing* to secure Him from violation, For from Him, and through His Name, It must Run, and that downward; It could not Ascend to *Salah* or *Arphaxad*: So that even in that Regard also, They had no Injury, seeing the Superiority in the *Blessing* must Invest some One of *Hebers* Descendents. And seeing *Hebers* Right was such a stop, or rest of the *Blessing*, that it Could not pass, but by Him from *Shem* to those after, That it might Touch *Abraham* immediately, and in Just Course, All the Descendents of *Heber* before *Abraham* are Removed, that both His *Name*, and *Blessing* might most Regularly vest in Him; Which by the way *Cuts* off *Grotius* his Argument, that *Abraham* could not be call'd the *Hebrew* from *Heber*, because of the Intermedious Descendents, in whom it ought to have

have ſettled before Him: And it alſo Enforces the Contrary; That when *Abram* was Call'd the *Hebrew*, There was not one perſon in the *Patriarchal* Line betwixt *Heber* and *Abraham*; So that the Name deriv'd in a moſt direct Line to Him.

Laſtly, To make this more Remarkable, Becauſe all the *Patriarchs* from *Heber*, Even as He Himſelf had other Poſterity, then *Hebrews*, and Even *Abraham*, and *Iſaac* Themſelves had ſo, till *Jacob* whoſe Poſterity were All *Hebrews*, and onely *Hebrews of Hebrews*, *Hebers* Life was by God Extraordinarily prolonged till *Jacobs* Nineteenth Year; when He was, Divine Providence ſo Interpoſing, poſſeſs'd of the *Birthright* by *Eſau's prophane Sale*, and *Deſpiſal* of it: and although All Things are not expreſs'd, Yet undoubtedly *Jacob* was Bleſſed by *Heber* as well as ſo Eminently by God. *Gen.* 28. 13. And although *Jacob*, that we Read of was not ſtyl'd the *Hebrew*; Yet in that *Joſeph* and his other Sons were ſo Styled, It argues, He, from whom They All Deſcended, was ſo ſtyled alſo, and who Himſelf Deſcended with them from *Abraham* the *Hebrew*; and Even *Abraham* with them All, from *Heber*, the Grand *Hebrew* Progenitor; while it yet pleaſed God to ſirname *Jacob*, and his Poſterity, *Iſrael*, as by a name indeed more Renowned, yet not Exauctorating the other; As *Abraham* therefore Expreſly, ſo *Iſaac*, and *Jacob* undoubtedly were Cloathed with the Appellation of *Hebrews*.

This is that wiſe and Holy *Oeconomy* of God in Enſtating the *Promiſe of the Inheritance* on *Abraham*, which is Quite Loſt by the *Septuagintal* Accounts of Time, which cut of *Shem* and *Heber* their Lives ſo long before *Abraham* his *Receiving* the *Promiſe*; And it is obſcur'd by the Setting back the *Sojourning*, which muſt Include the *Promiſe*, to Five years before *Terahs* death, For ſo he muſt be the Principal *Sojourner* and Enterfere in the *Promiſe* at leaſt with *Abraham*, or His *Parental Primacy* be diminiſh'd.

I have now to Full Satisfaction, I hope, Settled this Joynt of the *Line of Time* in its *Chronical* order, I Come now to obſerve

ſerve the Arguments deducible from it, firſt for a *Line of Time* to the very *End*, and to ſuch a *Sabbattical End*, as hath been deſcribed; by Founding them upon the Notes purely *Sabbatical*, *Inter-ſabbatical* and *Counter-ſabbatical*. And this I ſhall do onely in Breif; becauſe although Theſe Notes are nearly Allyed to the Great *End*; Yet being prefectly *Hiſtorical*, and ſo due to the *Sacred Records* on that Account, They may not have the Force of Concluſive Arguments, except one of Them.

The firſt of theſe is the *Litteral Sodom*, and the *Fire*, and *Brimſtone Rain'd from Heaven upon it*, Settling into a *Lake*; This is a Note perfectly *Counter-ſabbatical*, and that can enter into no Relation to *Sabbatiſm*, onely by way of oppoſition: And that it does, to ſo High a degree, as to Amount to Little Leſs then an Argument.

For there is Anſwering it in the *Revelation*, a *Sodom*, *Spiritually ſo Call'd*: A *City* Full of *Spiritual Fornication* beſides the Abundance of Fleſhly Impurities; A *City* Call'd the *Great Whore*, with which the *Kings of the Earth* have *Committed Fornication*; And this *City* is *Judged* Immediately by God, *Strong ie the Lord, who judgeth it*; It is *Burnt with Fire*, and the *ſmoke of its Burnings Aſcends for ever*, and *Ever*. So that it becomes a *Lake of Everlaſting Burnings*; And as into a Lake burning with *Fire*, and *Brimſtone*, the *Beaſt* and *Falſe Prophet*, who bore up this *City aloft*, and Mannaged the *Adultries* and *Fornications* of it, are Caſt.

And Even as *Sodom*, and *Gomorrah* are *ſet forth* for *an Example*, *Suffering* the *vengeance of Eternal Fire*; ſo that *City* with its *Everlaſting Burnings* is as a *Common Lake*, where firſt the *Beaſt* and *Falſe Prophet*, then the *Devil*, and after, *All* the *Dead* and Even *Death it ſelf* are *Caſt* and *Tormented* as with *Fire* and *Brimſtone* for *Ever* and *Ever*.

Now There is a *Sodom*, that we Read of in *Ezekiel*, whoſe *Captivity* is to be *Brought back* with the *Captivity* of *Jeruſalem*, and *Samaria*, which Appears to me, to be *Converts*, that God may at laſt before the *Vials* are *pour'd* out, *bring back* and

pull

pull like *Lot* out of this *ſpiritual Sodom*, with the *Convert Jews*, and *Convert-Ten-Tribes*, but This is not to our preſent purpoſe.

But that which is to the purpoſe, is, the obſervation of ſo great a *Symmetry*, ſo great a proportion betwixt that *Sodom* in the Firſt Ages of the World after the *Flood*, and this in the *End of the World*, Arguing a Remembrance of the *Beginning* at the *End*, and that Things tend to a certain End, wherein All the *Enemies of Chriſt* are to be *put down quite under his Feet*; and ſeeing all Great Revolutions even challenge a *Line of Time* to meaſure them; ſo ſeeing this *Literal Sodom* in the *Beginning*, hath a *Spiritual Sodom* in the End, falling under ſo *parallel a Judgment*, we have reaſon to conclude, There is a *Lineal* Decurrency of *Time* from the One to the Other.

2. As a *Sabbatical* Note, the *Viſion Jacob* was vouchſafed, is extraordinary Great; *A Ladder* was *ſet upon the Earth*, and the *Top of it reached to* Heavon, and *the Angels of God Aſcending and Deſcending upon it*, Geneſ. 28. 12.

This, according to the True *Scripture Landſcaph* of the State of the *New Jeruſalem*, is a very admirable Type of it: For as there is the *New Jeruſalem* in the *New* Heaven above, ſo is it in the *New Earth* below, and the Entercourſe of it is moſt Free and Continual, as of the *Angels of God aſcending and deſcending* upon it; and, which is moſt Remarkable, *God himſelf* was at the *Top of it*, even as the *Throne of God and of the Lamb* ſhall be in the *New Jeruſalem*.

And, together with this *Viſion* of *Jacob's*, God made thoſe great *Promiſes* to him, that were never yet *Fulfill'd*, nor can be *Fulfill'd* till the *New Jeruſalem*, and in that *Heavenly Countrey*. Which is the Great Argument under this *Joynt of the Line of Time*, I am to manage for it; and that by a compare of *Scriptures*.

When God promiſed to *Abraham*, to *Iſaac*, and to *Jacob*, both joyntly and ſeverally, that He would be *their God*, and would give them that *Land of Canan*, and that in *their Seed*

All

All the *Families of the Earth ſhould be Bleſſed*, with many Concurrent *Promiſes*; and particularly here to *Jacob*, that *He would not Leave Him until He had done that which* He had ſpoken to him of; and even when *He was Going down into Egypt*, God *promiſed*, *He would ſurely bring Him up. Gen.* 46.4.

There are yet Two places of *Sripture*, that make it certain to us; Theſe *Promiſes* are not hitherto *Fulfill'd*, *viz.* What *our Lord* ſays, *Luk.* 20. 38. *That God is not the God of the Dead*, but *of the Living*; And it is ſpoken with particular Relation to theſe Three Great Perſonages, *Abraham*, *Iſaac*, and *Jacob*; And it is a proof of the *Reſurrection*; *God is not the God of the Dead*, but *of the Living*; That is, not of the *Separated* from *Bodies*, which is in Scripture ſenſe *Hades*, or the ſtate of *the Dead. viz.* A ſtate *Inviſible*, in which the *Spirits* that dwelt in *Bodies* are, though in Being, *Inviſible*; To this is oppos'd that ſtate of the *Reſurrection*, a *viſible* ſtate of *Spirits* Reunited to *Bodies*. And that God may make Good the *being*, *the God of Abraham*, *&c.* It muſt be not in the ſtate of *the Dead*, nor of *Spirits Inviſible* as out of *Bodies*, but as in the State of *ſpirits viſible* in *Bodies*. The *Dead* therefore muſt be *Rais'd*, or the *Calling God the God of Abraham*, *&c.* who were then dead, could not be made Good. They therefore being dead muſt be rais'd, and ſo the *Reſurrection* of the dead is prov'd, This is moſt unconteſtably the ſtrength of our *Saviour's* Argument.

Our Saviour indeed Adds to theſe words, *He is not the God of the Dead*, but of *the Living*, He adds, *For All Live to Him*. Now theſe words may have Two ſenſes, one Signifiing the Great End of the *Reſurrection*. All whoſe *God He* is, ſhall be in a ſtate of *Reſurrection*, that *They may live to Him*, as it is ſaid in the *New Jeruſalem*, wherein God *Promiſes* to His, *They ſhall Inherit All Things*, *He will be their God*, and *They ſhall be his Sons*, being the *Children of the Reſurrection*, and *ſo the Children of God*. It is alſo ſaid, *His Servants ſhall ſerve Him*, *They ſhall ſee his Face*, and *His Name ſhall be in their Foreheads*, So *They ſhall Live to him*. And thus it ſtrengthens the Argument of the *Reſurrection*, if God be their God, They muſt be *Living*; For they, whoſe *God He* is, They *All Live to Him*.

Or, if we take it in the ſenſe of their being now *Alive* to and before God in their *Spirits*, and of the Certainty; Therefore They ſhall *Live to Him* in *Bodies*. It muſt needs be ſo underſtood, that that *Life of Spirits* can be conſider'd onely, as a pledg of the *Future Life* in *Bodies*; and that the Declarations and promiſes of old, are never made good till the *Reſurrection*, although God hath *Guaranteed that Reſurrection* by the preſent life in *Spirits*, for elſe our Lords Argument for the *Reſurrection* would Fall, and the *Life of Spirits without Bodies* would be enough, which cannot be Allowed.

But the *Life of Spirits* now *with God*, and *Living to Him*, who knows ſo well the *Life of Spirits*, muſt be allowed, and it doth explain and make good *God's* being *their God*, which ſtate is therefore call'd *Abrahams Boſome*, and on the ſame account, God ſaid to *Jacob*. I will never *leave Thee*, till *I have done All that, which I have ſpoken to thee of*; though he dyed, yet God would not *leave Him*, His *Spirit* ſhould be *with God*, till God making Him to *Aſcend* did indeed make Him *to Aſcend*; as He ſpeaks in the other place, *Gen.* 46. 4. that is, *riſe* in that *Great Reſurrection* to enjoy the *Heavenly Canan*, the *Type* of which He never *Aſcended* out of *Egypt alive* to do; But to be *Buryed* in *Canan* was not the Gift of the *Land*, God deſigned; For He *gives Canan to the Living*, and *not to the Dead*. And then ſhall his *Seed*, and their *Poſſeſſion* be ſo numerous, and Large, and then in his *Seed* ſhall *All the Families of the Earth be Bleſſed*, as was alſo *promis'd* to *Abraham*, and *Iſaac*, each particularly, *viz.* in *Jeſus Chriſt*, in his *Glorious Kingdom*, *King of Kings*, and *Lord of Lords*.

And to conclude the Remarks of this Scripture; to ſhew it a viſion of the *New Jeruſalem*, He celebrates the place thus with *Reverence*, and *Fear*; ſaying, Surely *God is in this place*, and *I knew it not*, Even as that *Kingdom* is now much unknown to *Saints* themſelves, but *Jacob fear'd* upon the Apprehenſion of this *Kingdom*, as becauſe of which ſaith the Apoſtle, we ought to *ſerve God with Reverence*, and *Godly Fear*, and *He ſaid*, *How dreadful is this place*, *in the Light of God*, which the *New Jureſalem* deſcends in and with clear as the *Terrible Cryſtal*; as it is ſaid, in a parrallel *viſion*, *Ezek.* 1. 22. *Surely*, ſaith He, *This is no other*, then the *Houſe of God*, when his *Tabernacle* ſhall be *with Men* and *He will dwell among Them*, and *this is the Gate of Heaven*, the *New Heaven*, and the *New Jeruſalem* comming down from Heaven, at *Every Gate* of which an *Angel ſtands*.

Another Great *Scripture* aſſuring, that the *Promiſe* of *Canan* is yet *unfulfilled* is the *Apoſtles* diſcourſe in Relation to it, that *Abraham* had a *Promiſe* of *being Heir of the World*, *viz.* Together with, and under *Chriſt*, which we know is not yet, *Rom.* 4. 13. and

to

to the *Galatians*, That the promiſe of the *Inheritance* to *Abraham* the Law that was 430. *Years* after could not *Diſannul*; This Argues it was yet *unfulfill'd* to *Abraham*, for if it had been fulfill'd, there had been no need of ſuch an Argument. *Galat.* 3. 17. But eſpecially that Great Scripture I intend, *Heb.* 11. 10. *&c.* 13. *&c.* 39. 40. where the *Apoſtle* hath concerning theſe *Patriarchs*, theſe ſeveral Expreſſions of Great Intereſt in this Matter: They *dwelt* in the *Land of Promiſe*, as in a *ſtrange Country*, and upon this Reaſon; *They looked for a City* that *hath Foundations*, *whoſe Builder*, and *Maker* God *is*. The *Earthly Canan* was not the *Promiſe*, They Supremely *Eyed*; but the *New Jeruſalem*, whoſe *Foundations* are ſo deſcribed, *Revel.* 21. that it might well be ſaid, to be *a City that hath Foundations*; It *comes down from Heaven*, to ſhew, *the Builder* and *Maker of it is God*. They confeſs'd as *Abraham*, *Gen.* 23. 4. and *Jacob.* 47. 9. They were *Pilgrims* and *Strangers* in that very *Canan*, wherein They dwelt; That was not their *Country*, They ſought a *Country*, a *Heavenly Country*, the *Heavenly Jeruſalem*, which God having *provided* for them, was not *Aſhamed* to be *called their God*, though they had ſo little of the *Canan*, wherein they dwelt as *Strangers*. Theſe All *received not the Promiſes*, but *ſaw them*, *Embraced them afar off*, There was a *Better*, *viz. Canan*, and *Jeruſalem*, and *Theſe All*, *viz.* not onely *Abraham*, *Iſaac* and *Jacob*, who never *received* ſo much as the *Earthly Canan*, but even thoſe *Holy Men*, *Judges*, *Kings*, *Prophets* and *People*, who had the *Earthly Canan*. Even Theſe received not the *Promiſes*, There was a better *City* and *Country Foreſeen*, and in the Eye of God for *Them*, and *Us*, which they *ſaw afar off*, and *Embraced*, and *dyed* in the *Faith of*, and therefore muſt *Receive*, but could not *Receive* without the lateſt Ages of *Chriſtian Jews* and *Gentiles*; For till that *General aſſembly*, and *Church of the firſt Born*, till the *Mount Zion*, the *City of the Living of God*, the *Heavenly Jeruſalem*, and the firſt *Reſurrection* and the *Partakers* of it, They *without us* that come after till that Time, we *without Them*, who went before, can none of us be made *perfect*: For this *Sabbatiſm* Remains to the very laſt for the *People of God*. And thus we ſee how Great a *Sabbatical* Note, and Argument alſo, This *Promiſe* of *Canan* to *Abraham*, *Iſaac* and *Jacob* and the *Viſions* of it are, Seeing therefore they had the *Promiſes*, and not the *Fulfilling* of them, and that yet They are to be *Fulfil'd*, what great Reaſon is there to Believe, There is a certain Account, or *Line of Time* from the *Giving of the Promiſes* to the *Fulfilling* of them.

3. As a Note partly *Sabbatical*, partly *Inter-ſabbatical*, I acount that *Memoir* of *Sacred Story* of *Iſaac's Sowing*, and *Reaping* an *Hundred*

fold; which was a *Sabbatical Bleſſing* upon his *Labour* as *Inter-Sabbatical* in the *Six days*; and the Extraordinary Return of *Increaſe*, was ſome degree of a *Symbol* of that Spontaneous production of that *New Earth* in that *Jeruſalem* ſtate, where *There ſhall be no more Curſe*.

4. A Great *Counter-ſabbatical* Note is that ſo infamouſly Renowned *Egypt* with is *Plagues*, to which. There is a Repreſentation ſo exactly fitted in the very name of *Spiritual Egypt*, in the *Vials* anſwering to *Plagues*, and the very name of *Plagues* imprinted upon them; in the *Wilderneſs* related to it, in the Agreement of ſeveral of the *Plagues*, in the *Tabernacle of Teſtimony* opening upon it to the *New Jeruſalem*, in the Prince of it *Thrown into the Lake*, as *Pharoh* the *Egyptian Tyrant* into the *Red-Sea*; and the *Firſt Born* ſmitten by the *Deſtroying Angel*, as Thoſe *ſlain by the Sword of Chriſt's Mouth*.

Now theſe things are ſo full a paralel, that It cannot ſeem leſs, then that the great wiſdom of God did deſign ſuch a paralel; and that he caus'd what went before to be ſo Repreſented, that he might require, what was paſt and not onely as flouriſhes of Repreſentation, but that at the *End*, All things might be drawn up as in one *Table*, that have been moſt notorious, and Remarkable in any Age of the World; whether as *Counter-Sabbatical* Evils remov'd in order to the great *Sabbatiſm*, or that as Notes *Truly-Sabbatical* They might be fill'd up in a Full and Glorious *Sabbath* proper to them.

Inference. And this teaches us by way of Inference, and Reflection ſo to read and converſe with *Scripture*, as to govern our Apprehenſions, Actions, Prayers, Faith, Service, Obedience through the whole courſe of *Scripture* to that *New Jeruſalem* as that *Complemental point*, wherein all the great works and moſt celebrated Monuments of Gods Government in the world ſhall ſo meet, as to be diſplay'd in full luſtre, beauty & glory.

And They, who do not thus obſerve, and underſtand, loſe much of the view, they might have of the Wiſdom, Truth, Holineſs, Juſtice, Mercy and Patience, that ſhines through all the Diſpenſations of God, that have been in the World.

God will then ſet the *Flood* of the *Old World*, the *Sodom*, the *Egypt*, even the *Apoſtacy of the Angels*, as in a review and in the laſt and perfecting pieces of All, and then ſhall all the *Patriarchs*, *Prophets*, *Apoſtles* with all the *Holy Men*, fill up the *Table of the Saints* ſet forth alſo: For the *Saints* ſhall *ſit down* with *Abraham*, *Iſaac*, and *Jacob* as the firſt moſt Illuſtrious *Patriarchs*, that had the promiſe of this *Eternal* Reſt in the *Kingdom* of *God*; The *myſtery* that God hath either by perſons or things drawn out, ſhall then be finiſh't and ſet out in Splendor.

And ſo I paſs from the third Joynt of the *Line of Time* to the Fourth Joynt of it.